

The



SIGN

DECEMBER 1960—35¢

National Catholic Magazine

WHERE CHRIST WAS BORN: IN PHOTOS



your gift reflects . . .

THE TRUE SPIRIT OF CHRISTMAS



THIS ATTRACTIVE CARD lithographed in four colors (shown here only in black) contains a beautiful reproduction of the famed Nativity Scene painting you see here . . . and will announce each of your SIGN gift subscriptions.

You may prefer to hand sign and mail these attractive announcement cards yourself, making your gifts even more personal . . . or we can hand inscribe your name and mail them for you.

May Our Blessed Lady
and
Her Divine Child
Give You Peace . . .

. . . That Is the Wish of
Your Name Here
in Sending You
This Subscription to
THE SIGN
as a Gift at Christmas

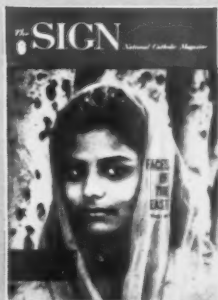


May It Gladden and Brighten
for You
Each Coming Month of
A Blessed New Year

Your Christmas Gift Subscription begins with the coming issue, unless you are already receiving THE SIGN - in that case it will begin in the expiration of your present subscription.

THE MESSAGE on the inside of the card, which is reproduced here greatly reduced in size, tells your friends of your gifts in wording that fits so well into the real spirit of Christmas.

A GIFT SUBSCRIPTION TO THE SIGN IS 12 GIFTS IN ONE



... when you give subscriptions to

The



SIGN



YOUR GIFT SUBSCRIPTIONS to THE SIGN are inspiring reminders of the true meaning of Christmas because each issue of THE SIGN brings readers new inspiration in the Catholic Faith and the vital part it is playing in the world around them. THE SIGN offsets the lurid and confusing influence of the secular press by putting today's events into clear focus from the Catholic viewpoint . . . and at the same time provides the entire family with interesting and entertaining reading.

IT COSTS SO LITTLE to give subscriptions to America's most interesting Catholic magazine . . . and your friends get so much. Here is the perfect gift for: FRIENDS . . . RELATIVES . . . NEIGHBORS . . . PRIESTS . . . NUNS . . . BROTHERS.

YOU NEED SEND NO MONEY NOW to enter gift subscriptions . . . merely list names on the handy coupon below (use a sheet of paper for additional names) and mail today . . . YOU CAN PAY FOR THESE SUBSCRIPTIONS AFTER CHRISTMAS if you prefer.

SPECIAL CHRISTMAS GIFT RATES

TWO subscriptions for one year each\$ 7.00
you SAVE \$1.00

ONE subscription for two full years\$ 7.00
you SAVE \$1.00

ONE subscription for 3 full years\$10.00
you SAVE \$2.00

EACH additional subscription after the first one\$ 3.00
you SAVE \$1.00

ONE subscription for one year\$ 4.00

ADD 50¢ each year for foreign postage
You may enter your own new, renewal or extension subscription at these low Christmas rates.

PLEASE send THE SIGN as my gift to . . .

NOTRE DAME

NAME _____
(Please PRINT—it prevents errors)

STREET ADDRESS _____

CITY _____ ZONE _____ STATE _____

☐ One Year

☐ Two Years

☐ Three Years

☐ New or

☐ RENEWAL

DEC 1 1960

HUMANITIES
LIBRARY

NAME _____
(Please PRINT—it prevents errors)

STREET ADDRESS _____

CITY _____ ZONE _____ STATE _____

☐ One Year

☐ Two Years

☐ Three Years

☐ New or

☐ RENEWAL

NAME _____
(Please PRINT—it prevents errors)

STREET ADDRESS _____

CITY _____ ZONE _____ STATE _____

☐ One Year

☐ Two Years

☐ Three Years

☐ New or

☐ RENEWAL

MY NAME

☐ I enclose \$ _____ ☐ Please bill me
☐ Also please enter my own subscription for _____ years.

It is ☐ New ☐ Renewal ☐ Extension
(extension subscriptions start when your present subscription expires)

NAME _____
(Please PRINT—it prevents errors)

STREET ADDRESS _____

CITY _____ ZONE _____ STATE _____

Mail this form to:

The



SIGN

Room 112, Monastery Place, Union City, N. J.
PUBLISHED BY THE PASSIONIST FATHERS



The Christian Brothers Novitiate at Mont La Salle is in California's Napa Valley. The Valley's select grapes are cultivated for The Christian Brothers Burgundy.

From the dedicated labors
of devoted men
come the great wines of

The Christian Brothers

of California

AN ORDER FOUNDED IN 1680, REIMS, FRANCE

Fromm and Sichel, Inc., sole distributors, New York, N.Y., Chicago, Ill., San Francisco, Calif.



BEAUTIFUL PICTURE of famous BLACK MADONNA

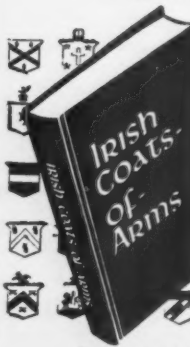
Our Lady of Czestochowa
In full color 8 1/2" x 11" with
medal, history and novena. Send
\$1.25 to:

FRANCISCAN MISSIONARY
BROTHERS
ST. FRANCIS MONASTERY
EUREKA, MISSOURI

IF & WHEN You Move
Please Remember to Send
Your Old And New Address
to THE SIGN

All Your Family's IRISH COATS-OF-ARMS

Ideal for Gifts
Immediate Delivery



Many families entitled to display 4, 5 or more! Here in one low-cost volume are over 2000 Irish names, and crests & shields, in full color—for virtually every Irish name in your family! Still offered to readers of this magazine at \$5.95 instead of the \$7.50 soon to be charged. (SAVES \$1.55) Add 35¢ postage. (FREE with cash order: IRISH NAME MAP showing geographical origins of each Irish name. Wall-size.) AINSWORTH CO.

Dept. S-101, 107 E. 38 St., N.Y.C. 16

MADONNA VEILS

Carry in your purse.
Wear when visiting the
Blessed Sacrament.
Navy, Black and
Madonna Blue size 27" x 18"
Black or White mantillas
29" x 11"
Above in plastic cases 1.00 ea.

Old World
black or white mantillas
size 50" x 21" price \$3.00
Ideal for Pilgrimages
Makes inexpensive Christmas Gift
WADONNA VEILS, Box 1422, Sta. M., Buffalo 14, N. Y.



CHRISTMAS STORY WINDOW

... For your home ... a radiantly beautiful stained glass holiday decoration. Just color translucent patterns with crayons, tape to window. Astonishing results! Panels group to fit any window. 9 designs including life size 34"x44" Nativity scene. \$2.00 prd. Share your window: send full color matching Christmas cards — 25¢ each. Stained Glass Craft, P. O. Box 82-Z, Waukesha, Wis.



THE HEAD SCARF \$1.50

Look pretty and stay warm with the ideal head covering. Perfect for work, travel or sport.

Made of fine "Acrlan" jersey. Choice of black, white, red, royal blue or beige. Only \$1.50. Add 25¢ for postage and handling. Send check or money order. No C.O.D.'s. Money-back guarantee. P. O. Box 272, FASHION FINDS Dept. 12K Forest Hills 75, N. Y.

Letters

TEEN-AGERS AND CARS

On behalf of the teen-agers of America, I would like to reply to the article that appeared in the September issue of THE SIGN called "The Teen-Age Romance with Cars." I consider it an insult to every teen-ager in the country. I can't figure out how the author of this article could so bitterly attack the generation that will some day be doing the work he's doing.

First of all, why wasn't there a variety of examples so one could see both sides of the story? I recall seeing an example of a "Judas" who used the old man's car for a drag buggy, but if there was an example of the eighteen-year-old, average "John Doe" who washes the family car biweekly and waxes it three and four times a year and whose worst scrape with the law has been failure to feed the parking meter, I failed to read it—heck, why kid? It wasn't there!

Next, how long did it take to find the All-State Survey? How long to find one company with statements to back up the attack? I say this: the All-State Insurance Company has a mighty peculiar way of gaining customers. . . .

Gentlemen, it is a shame that such a traditionally fine Catholic magazine was allowed to aim its guns against the youth and future of this country. Let the other periodicals push the teen-agers around the front covers for the sake of publicity, but purge such trash from the pages of a fine Catholic magazine. You've opened a deep wound in the side of every youth in America. Now let's see if you can't produce some soothing balm in the form of another article that gives the millions of good teen-agers in the U.S. a pat on the back. America is waiting!

STEVEN McCABE
JOHN LEDVINA

ON BEHALF OF ALL TEENS

ONEIDA, WIS.

Our whole family of eight, except for our four-year-old daughter, enjoy THE SIGN, including the Question and Answer department. We have four teen-agers in the house. I thought "Teen-Agers, Their Cars and Cares" (September) exceptional, and I have read a great deal on the subject. It is so *sensible*, and the writers, especially Fr. Peter-Thomas Rohrbach, show real insight.

MRS. REGINA N. CONNORS

EDEN, N. Y.

THE SIGN, a monthly publication, is owned, edited, and published at Union City, N. J., by the Passionist Fathers. (Legal Title—Passionist Missions, Inc.) Subscription price \$4.00 per year, two years for \$7.00; three years for \$10.00 in the U.S., its possessions, and Canada. For foreign subscriptions add 50¢ a year. Second Class Postage paid at Union City, N. J., and at additional mailing offices, under the Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Par. 4—Sec. 438, Act of May 28, 1925. Vol. 40, No. 5.

DEFENSE OF MRS. BURTON

I was shocked by a letter in the November issue accusing Katherine Burton of inaccuracies. The writer might disagree with Mrs. Burton on an individual point, but to go on to a general accusation of inaccuracy is little less than slanderous. I have read Katherine Burton's column for twenty-five years and have also read many of her books. She is a painstaking and conscientious author who unites diligent research with complete devotion to the truth. It is too bad that an author of such standing should need defense against the ill temper of irresponsible readers.

ELIZABETH J. KEOGH

CHICAGO, ILL.

LAY TEACHERS

I was very pleased with your very pertinent article "Lay Teacher: She's No Sub" (September). It is about time that we religious and Catholics realize the tremendous amount of good work which is being done in Catholic schools by lay teachers. They have become a very integral part of the Catholic educational system. We must look upon them, not as necessary evils, but rather as our truly dedicated co-laborers in the vineyard of Christ. Thanks to you, I think many more Catholics will understand that fact.

In 1956, the Holy See approved the canonical erection of the Association of Catholic Teachers, under the patronage of St. John Baptist De La Salle. Membership in this Association is designed exclusively for secular teachers engaged in Catholic, public, and private schools. It is purely a prayer organization and there are no dues.

The obligations of the members are threefold: first, that they remain faithful to their duties as Catholics; second, that they recite daily the "Prayer of the Teacher before School" and the invocation "St. John Baptist De La Salle, patron of all teachers, pray for us"; third, that they be enrolled in the Association's register at Rome.

The aim of the Association is to provide a greater spirit of union and a deeper sense of vocation among lay teachers. This is achieved by uniting them under the patronage of St. LaSalle and by making them familiar with his mind and spirit through periodic selections from his writings. At frequent intervals during the year, free literature and pertinent meditations on the teaching profession are sent to the members.

If any of your many readers are interested in obtaining copies of the "Prayer of the Teacher before Class" and further information on the Association of Catholic Teachers, they may write to me.

BROTHER MICHAEL JAMES, F.S.C.
DE LA SALLE COLLEGE,
LA SALLE ROAD, N. E.

WASHINGTON, 18, D. C.

WEST POINT AND CHEATING

In an otherwise superb article in your October issue, "Why They Cheat," Andrew Greeley does considerable disservice to the United States Military Academy at West

CHRIST IS CHRISTMAS



Inspired religious interpretations by our internationally acclaimed designers.



True expressions of contemporary religious art illustrated here . . . rosary, medal and our new magnetic base car medal.

Unsurpassed religious gifts from \$2.00 to \$500.00

At Christmastime or throughout the year a religious gift "means more" in countless ways. For thoughtful giving . . . Creed Rosaries and Medals.

ASK FOR
Creed

America's Finest Sterling Silver Religious Gifts

If you are unable to find that special Creed item of your choice, ask your religious store to order it for you.



ROSARY PARTS

Fascinating Profitable Business or Hobby

No Machinery, No Experience Required

FINDINGS FOR

Jewelry Repair

Costume Jewelry Manufacturing

Send 25c For Beautiful Illustrated Catalog

CATH-ART PRODUCTS CO., INC.

138 So. Columbus Ave., Dept. J

Mount Vernon, N. Y.




Now Johnny can learn to multiply!

Get these new *Musical Multiplication Records*—and see his marks in arithmetic go up, quickly! All the Multiplication Tables from 2's through 12's have been set to music on 5 records. Each table has its own catchy tune and musical quiz. Children love to play them. Used in thousands of schools. Parents and teachers report wonderful results. Write for free folder. Send name to—

Bremner Records, Dept. C-44, Wilmette, Ill.

A GIFT OF

Chartreuse


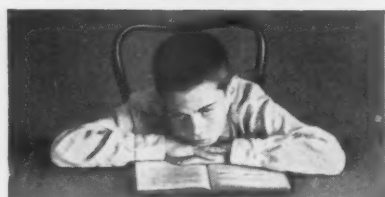


A gift of this fine liqueur not only expresses your own good taste—but pays a compliment to the taste of the recipient as well. This rare liqueur has a colorful history dating back to 1605. Chartreuse is delicious served straight, on the rocks or over ice cream or fruit.

CHARTREUSE

Yellow 86 Proof • Green 110 Proof

For an illustrated booklet on the story of Chartreuse, write: Schieffelin & Co., 30 Cooper Sq., N. Y., Dept. H

If Your Child is a Poor Reader

See how **The Sound Way to Easy Reading** can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price. **Bremner-Davis Phonics, Dept. C-44, Wilmette, Ill.**

Carry Your Rosary and Keys Together!



Crucifix of Hope **ROSARY** in St. Christopher's Key Chain Case

The arms of this full size Crucifix fold down to allow insertion with 5 decade full length large bead Rosary in pocket-sized St. Christopher's embossed metal case. Crucifix assumes original form when removed from case.

For Men: Black oval bead in black case.
For Women: Round frosted pearl or oval carved crystal in choice of sapphire, amethyst, emerald, garnet in silver color finish case.

\$2 Post-Paid

THE GROTTO ART CO., Dept. 512
8101 S. Main St., Downers Grove, Ill.



At last—THE DOLLAR BIBLE

"This is the Bible for the people" (PIUS XII)

The complete Douay Bible, beautifully bound and printed, can be yours for only \$1 including postage to U.S.

Just clip this coupon and mail it with a \$1 bill for each copy to:

CATHOLIC TRUTH SOCIETY
39 ECCLESTON SQUARE, LONDON, S.W.1. ENGLAND

Please send _____ copies of the C.T.S. Bible to:

NAME _____

ADDRESS _____

—SI 12/60

Point. To list the "tragic story of the West Point Football team, purged for cheating in exams" as the first example of a kind of moral decline is to distort the true situation. In the first place, no one was "purged"—the word makes one think of a police state. In the second place, what makes that incident notable is the absolute singularity of it. Those who *know* West Point know that cheating just *isn't done!* Not by 10 per cent, 1 per cent, or 0.1 per cent. It is hard for people not familiar with West Point to believe this, but it is a fact. If you or Father Greeley will not believe me, I suggest you inquire of the Catholic Chaplain at West Point, Rt. Rev. Joseph P. Moore.

The reason I am making an issue of this is that there is a moral to the story—if West Point is in the unique position (and to my knowledge it is) of being the only school in the country at which the students as an almost absolute rule never cheat, then let the rest of the country learn how West Point accomplishes this, in order to do likewise. It has a lot to do with a strong intellectual and moral discipline, an *esprit* made a part of every student, expressed in the West Point motto: "Duty, Honor, Country!"

LT. COL. GEOFFREY CHEADLE,
USAF

TOPSFIELD, MASS.

THE LAUNDRY CAN WAIT

Thank you for printing Dr. T. P. Neill's "Twenty-Eight Questions" in the November issue. This Monday morning, when I should have been in the basement washing, I reread them again; the laundry will be just a trifle late this week. It'll get done, however.

MRS. R. E. VOGT

BIRMINGHAM, MICH.

TWO COMMUNION RAILS?

In the October issue of "The Sign Post" a reader wanted to know if there were two Communion rails in Tuam Cathedral. I wrote to the Archbishop's secretary and received the following reply which certainly answers the question. . . .

MICHAEL J. JOYCE

DORCHESTER, MASS.

In reply to your letter of October 5, I am directed to say that in regard to our Catholic Cathedral in Tuam there are *not* two Communion rails, "one for the gentry and the other for the peasants." You need have no doubt about this. Anybody stating the contrary is guilty of falsehood.

His Grace the Archbishop asks me to convey to you his best wishes. He hopes that you will write to the editors of *THE SIGN*, so that the readers may learn the truth about our Cathedral.

Definitely there is only one Communion rail in our Cathedral and any member of the congregation may come to any part of the Communion rail that he wishes.

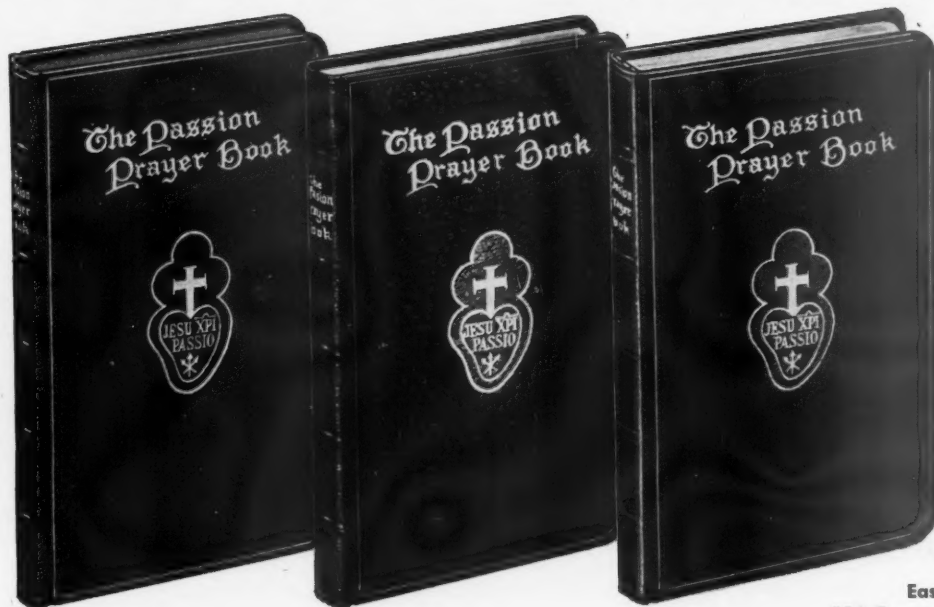
(REV.) MICHAEL WALSH
ARCHBISHOP'S SECRETARY

TUAM, EIRE.

READY NOW!

for giving and getting at **CHRISTMAS**

This Modern Edition of **THE PASSION PRAYER BOOK** in three different bindings



Easy-to-read Type
396 Pages Size: 3" x 5"

#00 Cloth Binding. Red Page Edges.
Round Corners. Title stamped in
gold on front and backbone. \$1.50

#02 Simulated Leather. Red under
gold page edges. Round Corners.
Title stamped in gold on front &
backbone. \$2.00

#03 Morocco Grain Leather. Title
stamped in gold on front and back-
bone. Orange under gold page edges.
Round Corners. \$2.75

for: **PERSONAL PRAYERS, THE HOLY MASS, THE SACRAMENTS, DEVOTIONS**
Compiled and Edited by **A Passionist Father**

Recalling The Passion . . . Realizing The
Passion . . . Jesus and Judas . . . Jesus Be-
fore Herod . . . Jesus Scourged, Crowned,
Bearing The Cross . . . Jesus on The
Cross . . . Mary on Mt. Calvary . . . The
Day Sanctified . . . Morning, Evening
Prayers . . . Ordinary of the Mass . . .

Benediction of the Blessed Sacrament
. . . Form of Baptism . . . How to Make
a Good Confession . . . Holy Communion
. . . Devotions & Prayers to The Sacred
Heart, Our Lady, St. Joseph, Angels &
Saints . . . Mass & Other Prayers for
the Dead . . . Catholics Should Know . . .

May the Passion of Christ
be Always in our Hearts

THE SIGN MAGAZINE, Book Order Dept. UNION CITY, NEW JERSEY

Rev. Dear Father: Please send The Passion Prayer Book as
follows—(Indicate bindings and numbers by filling in)

SINGLE COPY (Check Square)	(Fill in Quantity)	QUANTITY ORDERS	
		25 to 99 c.	100- 499 c.
<input type="checkbox"/> #00 @ \$1.50	_____Copies @	\$1.20 ea.	@ \$1.00 ea.
<input type="checkbox"/> #02 @ \$2.00	_____Copies @	\$1.60 ea.	@ \$1.33 ea.
<input type="checkbox"/> #03 @ \$2.75	_____Copies @	\$2.20 ea.	@ \$1.83 ea.

Name _____

Address _____

GIFT SUGGESTIONS

VITAL BOOKS FOR EVERY CATHOLIC



"THE WHOLE STORY"—Martin J. Healy, S.T.D.—Tells of God's pursuit of man down through the ages
• Reveals the moving Finger of God in human affairs • Unfolds the Will of God, the Will of Man and the Will of Satan as they meet on the field of human history • The story of God speaking to man through the Prophets, Christ and the Church.
704 Pages **\$1.10 to \$4.13**

"MY MASS—Explained and Illustrated". A pictorial presentation of the Mass with an easy-to-read, conversational style of text. With 123 original illustrations showing the significance of the Mass and every action of the priest during the Holy Sacrifice.
256 Pages **84¢ and \$1.48**

"MY SUNDAY MISSAL"—Known as the Stedman Missal, the only Missal which uses the number system as a means of self instruction. Latin-English Ordinary.
Regular type 384 pages **66¢ to \$7.48** • Larger type 512 pages **82¢ to \$7.66**

"MY DAILY PSALM BOOK"—The Book of Psalms arranged for each day of the week—New English Translation from the New Latin Version—Illustrated with 211 pictures especially created by Ariel Agemean, K. S. G. for this publication.
384 Pages **70¢ to \$5.26**

"MY IMITATION OF CHRIST"—A revised translation made to free it of archaic expressions without destroying its original flavor. Each chapter has its own illustration executed in expert fashion exclusively for this book by the noted Artist, Ariel Agemean, K. S. G.
480 Pages **90¢ to \$2.48**

"MY WAY OF LIFE"—Simplification of the Summa of St. Thomas Aquinas by Rev. Walter Farrell, O. P. and Rev. Martin Healy, Professor of Dogmatic Theology at the Seminary of the Immaculate Conception, Huntington, N. Y.
640 Pages **\$1.56 to \$4.13**

"MY DAILY PRAYER"—A Different Kind of Prayer Book—divided into three parts: Daily Prayer—Seasonal Thoughts—Lives of the Saints. This book is presented to the many laymen who desire to pray with the Church in the spirit of the Breviary.
512 Pages **92¢ to \$2.48**

"MY DAILY BREAD"—Father Paone—Summary of the Spiritual Life—Simplified and arranged for Daily Reading, Reflection and Prayer. Treats respectively of the three ways of Spiritual Life.
(1) Purification (2) Imitation (3) Union.
448 Pages **90¢ and \$1.49**

"CHRIST IN THE GOSPEL"—A Harmony of the Four Gospels—Story of the Life of Christ in word and picture—170 original illustrations prepared especially for this book. Also included a study guide by Rev. John A. O'Brien, Ph.D., of Notre Dame University.
448 Pages **75¢ to \$5.26**

"THE NEW TESTAMENT"—The popular, pocket sized edition of the Confraternity of Christian Doctrine's Revision of the New Testament. Translated from the Latin Vulgate. Ideal for School and Confraternity use.
704 Pages **\$1.14 to \$5.90**



THE CONFRATERNITY OF THE PRECIOUS BLOOD

RT. REV. MSGR. JOSEPH B. FREY, DIRECTOR

5300 FT. HAMILTON PARKWAY

BROOKLYN 19, N. Y.

The SIGN

National Catholic Magazine

December, 1960
Volume 40, No. 5

BETHLEHEM



13

Rudolph Saadeh, an Arab artisan, shows us that life in Bethlehem has hardly changed since Christ

IRELAND



30

Brendan O'Regan, an Irish idea man, has made Shannon an intriguing and profitable airport

Books for Young 58 People

Children, books, and Christmas are a happy combination. Books for children are getting better

Cover painting: "The Manger," by Cicely M. Barker

The American Scene

- 22 THE CRISIS ON BROADWAY, by Jerry Cotter
- 36 HOW TO MAKE FRIENDS FOR AMERICA, by John Gerrity
- 46 CENSORSHIP, by Donald J. Thorman

The World Scene

- 13 WHERE CHRIST WAS BORN, A Sign Picture Story
- 30 IRISH IDEA MAN, A Sign Picture Story

Various

- 24 SEX EDUCATION, by Msgr. George A. Kelly
- 26 WHY THE CHURCH LOVES JOAN OF ARC, by Bishop John J. Wright
- 39 THE CHRISTMAS SPIRIT MOVES US, by Lillian Kaiser
- 71 THAT GLORIOUS MINCE PIE, by Francis Howard

Short Story

- 40 A RED CANDLE FOR JAMIE, by Ethel Wentworth Hodsdon

Editorials

- 8 "NO ROOM IN THE INN," by Ralph Gorman, C.P.
- 9 CURRENT FACT AND COMMENT

Entertainment

- 34 BACK TO THE WORLD THAT NEVER WAS, by John P. Shanley
- 51 STAGE AND SCREEN, by Jerry Cotter

Reading Guide

- 58 CHRISTMAS ROUNDUP OF BOOKS FOR YOUNG PEOPLE, by Catherine Beebe
- 61 BOOK REVIEWS

Features

- | | |
|--|--|
| <ul style="list-style-type: none"> 2 LETTERS 29 WOMAN TO WOMAN, by Katherine Burton 43 A CHILD ASKS FOR A STAR, A Poem by Sister M. Madeleva, C.S.C. 44 PEOPLE | <ul style="list-style-type: none"> 49 CASEY IS NO CLOWN, by Red Smith 54 SIGN POST, by Adrian Lynch, C.P. 57 MARY, ARK OF THE COVENANT, by Kilian McDonnell, O.S.B. |
|--|--|

EDITOR: Rev. Ralph Gorman, C.P.; ASSOCIATE EDITORS: Rev. Gerard Rooney, C.P., Rev. Jeremiah Kennedy, C.P., Douglas J. Roche; ART DIRECTOR: Frank Rossi; CONTRIBUTING EDITORS: John C. O'Brien, Washington; Jerry Cotter, Drama; Red Smith, Sports; Katherine Burton, Women's Interests; Rev. Adrian Lynch, C.P., The Sign Post; John P. Shanley, Television and Radio; Clifford Laube, Poetry.
BUSINESS AND CIRCULATION: Rev. Donald Nealis, C.P., Business Manager; William C. Reilly, Promotion Director; Frank R. Magnin, Advertising Manager; FIELD REPRESENTATIVES: Rev. Pius Trevo, C.P., Director; Rev. Brian Mahedy, C.P., Rev. Adrian Poletti, C.P.

Address all correspondence to THE SIGN, Monastery Place, Union City, New Jersey

ADVERTISING and subscription inquiries should be addressed to the Business Manager. Advertising rates furnished on request. EDITORIAL manuscripts should be addressed to the Editor. They should be typewritten and accompanied by return postage. Manuscripts accepted are paid for on acceptance and without regard to publication date. THE SIGN is owned, edited and published monthly at Union City, N. J., by the Passionist Fathers (Legal Title: Passionist Missions, Inc.) Copyright © by the Passionist Missions, Inc., 1960. Written permission of the editor must be obtained for reproducing any portion of the contents. SUBSCRIPTION: \$4.00 per year, two years for \$7.00; three years for \$10.00 in the U. S., its possessions, and Canada. For foreign subscriptions add 50¢ per year. Checks or money orders should be made payable to THE SIGN. Orders for renewals or changes of address should be received at least four weeks before they are to go into effect. Both the old and new addresses should be given. THE SIGN is indexed in the Catholic Periodical Index. Second Class postage paid at Union City, N. J., and at additional mailing offices.



"No Room in the Inn"

AMONG THE most touching words of Sacred Scripture are those of St. Luke, "there was no room for them in the inn." St. Luke doesn't try to play on our sympathies. He states this fact as an afterthought, at the end of a sentence telling us quite simply and factually that Christ was born in a stable at Bethlehem.

It isn't hard to imagine the shock to Mary and Joseph when they met a flat refusal of hospitality at the only lodging place in town. They were four or five days out of Nazareth, at the end of a journey that had taken them down the Jordan valley and then up the steep Judean hills to Jerusalem and Bethlehem. They were both exhausted and Mary was at the point of giving birth. They must have had heavy hearts as they left the town behind them and searched for a place where they could find shelter and privacy.

"She brought forth her firstborn son," St. Luke tells us, "and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

Down through the ages, that narrative has been an inspiration to Christian hospitality. Later in life, Jesus would consecrate this virtue in a special manner by identifying Himself with the one seeking hospitality: "I was a stranger and you took me in."

The earliest writings of the Fathers of the Church emphasize the obligation of hospitality. Indeed it is portrayed as one of the principal duties of a bishop. Monks looked to the Gospels for the ideal of Christian perfection, so it is no wonder they practiced hospitality as an essential part of their rules. St. Benedict decreed for his monks: "Let all guests that come be received like Christ Himself. . . . Let special care be taken in the reception of the poor and of wayfarers, because in these Christ is more truly welcomed."

In these days of hotels, motels, motor courts, and trailers, hospitality has become a business rather than a virtue. It hasn't been eliminated by any means, however, and we would like to propose, to our readers that they can practice this virtue through the International High School Student Program.

What this means simply is that a Catholic family here in the U.S. becomes the "host family" for a Catholic student from Europe or Latin America for one year.

The program has the highest authorization, since

it is under the auspices of the N.C.W.C., secretariat of the Catholic bishops of the U.S. It has been conducted successfully for the past nine years.

The students selected for this program come from good Catholic families and range in age from sixteen to eighteen. They are normal, healthy, talented boys and girls of good character and scholastic standing and with some knowledge of English. They are carefully screened from hundreds of applicants and give great promise of leadership in their native countries. They are not refugees or displaced persons; they return to their homelands at the end of the year.

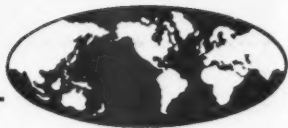
The hosts are asked to receive a student as a temporary member of the family and to treat him or her just as their other children. The students, on the other hand, are directed to show their hosts the same reverence and respect they show their parents at home. The cost is about as much as a family's normal expenses for a teen-ager: board, room, and incidentals. The N.C.W.C. takes care of administrative details, health and accident insurance covering all doctor and hospital bills, and enrollment in a Catholic high school as a scholarship student.

For detailed information on this program, write to Miss JoAnne M. Uzel, Program Director, N.C.W.C., 1312 Massachusetts Avenue, Washington 5, D. C.

THIS PROGRAM gives American Catholic families an opportunity to do something important for Church and country. These students will be the leaders of the next generation in their own countries. It is important that they know and see how our common Catholic faith is practiced here in the U.S. It is important that they watch at first hand democracy in action here in the U.S. They will be our friends and a powerful influence for international peace.

Participation in this program would be a beautiful gift at Christmas, as an offering to the Holy Family, for whom there was "no room in the inn."

Father Ralph Gorman, C.P.



Editorials in Pictures and Print

Christmas Shopping Music?

Thanks largely to mass production of recordings and to low-cost playback equipment, Americans have become just about the most music-minded people in the world. We not only enjoy canned music in our homes, but daily we have it pouring forth from countless loudspeakers into our offices, shops, factories, restaurants, banks, and department stores. It is of uneven quality, aimed mostly at our feet, sometimes at our heart, and occasionally at our head. In department stores it is variously designed to stimulate and soothe buyers and sellers.

It was inevitable that this mood music should become part of the shopping spree that annually rocks America between Thanksgiving and Christmas. For five feverish weeks, crowds of shoppers hustle and bustle about, their eyes dazzled by gorgeous displays of merchandise and their ears bombarded with jazzy songs about the plight of Rudolph the Red-Nosed Reindeer, dreams of a white Christmas, and the merry way in which Santa Claus rock 'n' rolled into town. There is a growing trend to add a constant repetition of Christmas carols.

This merry-go-round of Christmas carols creates a problem. Though it may sound like saying that it is a good thing to pray while you smoke and an evil thing to smoke while you pray, yet there is a time and place for these sacred songs.

Christmas carols are mostly religious songs, intimately connected with sacred mysteries. To have them daily associated with the fevered chores of buying and selling makes it difficult, because of the clash of associations, to have these same carols effectively interwoven later on as part of worship in the Church. This, apart from the deadening effect on the senses produced by their constant repetition.

But the Christian objection goes deeper. It is an objection to the premature celebration of Christmas. Christmas is not merely an American holiday. It is primarily a Christian holy day. The Church prepares for commemoration of the Saviour's birth with four weeks of fitting solemnity. Conscious of the need to narrow the gap between heaven and earth, the Church keeps urging us to repentance—to turn our pockets of conscience inside out and take a good, long, honest look at the contents. On the somber side, the music of the Church in this period reminds men of their many offenses against God and their fellow men. Her prayers foster a thirst for God and longing for inward purification. Through such sentiments, the Church gradually leads her children to the climax of the great feast of Christ's birth. The climax brings an explosion of joy which radiates throughout Christendom for weeks to come.

But our well-meaning merchants tend to reverse the cycle. We hope they will take a more understanding look at our problem. It would help greatly if, during the five-week sales campaign, they would tone down the festive spirit and mute the carols, at least till a few days before Christmas.



WIDE WORLD

TRIBUTE. In a tribute to American bishops' works of charity, the Pope consecrated Bishop Swanstrom, executive director of Catholic Relief Services, N.C.W.C.

America Looks Ahead

The sound and fury of party campaigning is over. While party politicians are engaged in customary post-mortems of the past, the eyes of the nation are focused on President-elect, Senator John F. Kennedy, hopefully wondering about the future. THE SIGN staff joins the nation in extending warm words of welcome to the newly elected President, with prayers and well-wishes that God will give him wisdom to match his youthful vigor in the crucial four years ahead.

Three features of the campaign gave us cause for optimism: the Senator's show of leadership, the intelligent airing of the religious issue, and the emergence of biparty agreement on the purpose of national government.

The new president will apparently be a strong leader. Anyone who noted the way in which the Senator sustained the hardships of the longest and most grueling campaign in national history can scarcely doubt his stamina. Whoever observed his readiness to take on all comers, face any issue, and candidly answer, according to his lights, any important question, can hardly doubt his ability to make decisions. And any man who can start in a political race as far back as he did, with party chiefs opposing him on account of his youth, his inexperience, and his religion, and finally end the race with the enthusiastic support of nearly all his party, plus the endorsement of the nation at large, must be a leader.

The intelligent airing of the religious issue was another admirable feature of the campaign. There was indeed much bigotry, compounded of ignorance, fear, and ill-will. But for the first time in American history there was wide-spread honest discussion between Catholics and Protestants concerning important questions that divide us. As a noble monument to this healthy interchange of ideas, there stand today such publications as *American Catholics*, wherein six Protestant and Jewish scholars give their candid views of American Catholics; Father George Tavard's *Protestant Hopes and Catholic Responsibility*; Jerome Kerwin's *Catholic Viewpoint on Church and State*; *An American Dialogue*, by Dr. Robert McAfee Brown and Father Gustave Weigel; and *Facing Protestant-Roman Catholic Tensions*, edited by Wayne Cowan. *U. S. News & World Report* (May 30, 1960) carried a timely interview with Monsignor Lally of Boston concerning the religious issue, while THE SIGN magazine carried an interview in a similar vein with Archbishop Karl J. Alter, ("A Catholic President," July, 1960). Such discussions have laid a firm groundwork for Catholic, Jewish, and Protestant co-operation in working for the future well-being of America.

Bipartisan agreement on the purpose of federal government may well prove the most significant development of the campaign. Experts were hard put to it in finding differences of opinion over basic issues. In approach, the Republican candidate did emphasize the importance of maintaining individual initiative and responsibility of citizens when carrying out programs for social betterment, while the Democratic candidate emphasized the importance of government responsibility and initiative in stimulating the national economy, providing adequate education, housing, jobs, social security, aid for the aged, etc. Both approaches are important, for while too much hard-headedness in government can lead to a hard-hearted nation torn with class conflicts, yet too much "government with a heart" can lead to a national soft head. Each party is a healthy check on the other.

Neither candidate spelled out clearly his program for fiscal, farm, and foreign policies. These are critical areas calling for tremendous vision and decision.



RELIGIOUS NEWS

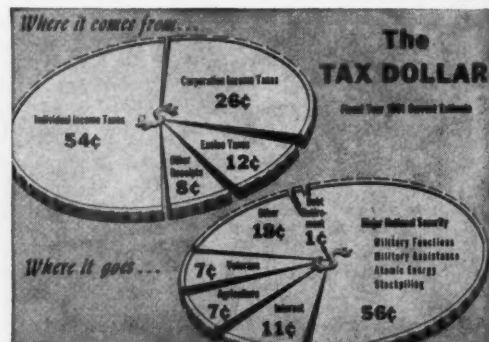
1,000 YEARS. Bishop Wright of Pittsburgh talks with Prime Minister Pajak and General Tokarzewski (both of Polish Government in Exile) about celebration of 1,000 years of Christianity in Poland. The Poles depend on United States to defeat Communism

UPI



FOUR YEARS. At the border of Hungary, German "Pilgrims for Freedom" kneel in prayer. They came from all parts of Germany to commemorate the fourth anniversary of the Hungarian Revolt and to pray for freedom for all

UPI



COMING AND GOING. Bureau of Budget chart for 1961 shows that the individual income tax will almost pay for major national security expenditures



UNITY. Cardinal Cushing leads outdoor services before Vladimir Icon of Virgin. The World Sodality Day stressed reunion of Eastern Orthodox and Latin Churches

UPI



GRATEFUL. His sister smiles while little brother drinks milk given to the Sugali tribe in India by UNICEF. Hunger and malnutrition are problems for India; she needs our help

PEACE. In the vast, ice wilderness of Greenland, a chaplain hears a soldier's confession



RELIGIOUS NEWS

A GREAT WORK. These four college students began, last February, what became a national sit-in movement at lunch counters. For service to interracial justice they received the Thomas Crowe award of the Catholic Interracial Council of Chicago. They are: Franklin McCain, Ezell Blair, Jr., David Richmond, and Joseph McNeil



WIDE WORLD

HISTORICAL MEETING. In December, the Anglican Archbishop of Canterbury and Primate of the Church of England, the Most Rev. Geoffrey Fisher (left), will visit Pope John XXIII. It will be the first time an Archbishop of Canterbury has visited a Pope since before the time of the Reformation

UPI



UPI

But the trend of both parties to see eye to eye on the basic purpose of government encourages us to think that, in America's gravest hour, the new administration will look for talented and dedicated men wherever it can find them, regardless of party; that America is moving into a new frontier of greater national unity and dynamism.

A New Era in Labor Relations?

Settlement of the General Electric strike will be long discussed in labor-management circles. For the first time in two decades, a major union was completely beaten in a strike against a large corporation.

The result was not entirely unexpected. It had been foreshadowed in the steel strike of last year and the automobile settlement in 1958. Shrinking profit margins, intense foreign competition, and consumer resistance to higher prices had induced a new militancy in American business.

On the other hand, labor in mass-production industries has been losing some of its militancy. Workers have had their doubts about pay increases that seemed to be lost in price increases. They also noted that higher costs gave impetus to the movement toward automation. There was a real fear that they were pricing themselves out of jobs.

Special conditions in General Electric made the task of winning the strike much easier. The company has long believed in direct communication with its workers. As a result, its side of the story had a good chance to compete with union claims in the minds of the members.

The striking union was weakened by internal dissension and the fact that other unions had settled on company terms. These terms were realistic and a shade on the generous side, considering business conditions. There were few issues upon which to base real union militancy.

We should avoid hasty generalizations about the result of this strike, in view of the special circumstances. Other employers may achieve similar dominance where the conditions are the same. But an employer who is dealing with a single strong union will find the task harder. It will be much more difficult if he does not make the advance preparations that were so important in the strike under discussion.

One of the most essential elements of techniques used by the corporation is its firm insistence that nothing will be gained by a strike. It studies problems carefully, well in advance of collective bargaining. It determines the economic package which it considers fair and reasonable. Then it makes its offer, based on these studies.

Bargaining as such will not change the terms of the offer. If new facts are adduced, they will be weighed and considered. Alternate offers that do not increase the total cost are also discussed and may be accepted. But the traditional bluff and horse-trading tactics of most collective bargaining are ruled out.

While unions may complain that this approach will put them out of business, their laments may be premature. There is much to be said for rational discussion, as compared with a system of bluffing that may lead to strikes that neither side wants. It is certainly a more time-saving process and may lead to better settlements.

Nor are unions made superfluous by the new technique. They perform a real function in this type of collective bargaining. By their very existence, they force the company to come up with a fair and reasonable offer. Firms know, or should know, that any abuse of the new formula will be detected. They would then have a strike that would command militant support.

We have not heard the last of the General Electric approach.

Waste of Our Talent. Readers of this magazine know how carefully we observe the offerings of the television industry, Hollywood, and the Broadway stage. We publish monthly reviews and every so often carry a round-up of the trends in TV, the movies, and plays. With this issue, we complete our latest check on all three media and the results are depressing. Herewith a key sentence from each report. TV: "The worthwhile program . . . is a precious oasis in a desert of drivel" (July 1959). Movies: "Hollywood's flirtation with the sordid is indefensible unless one measures standards by profits" (April 1960). Broadway: "The modern dramatists . . . live in a world hemmed in by frustrations, neuroses, violence, and sexual aberration" (p. 22). It is true that each medium does produce the occasional artistic masterpiece. But the trend to the shoddy is the dominating note in our entertainment today. This is one area where the secularism spilling over the American scene shows up.

Christmas for a Child. Our thoughts turn at this time of year to children everywhere who do not have the same opportunities as our own youngsters. They may, if they're lucky, get a present from an agency or institution on Christmas morning. They need much more than this token. One group of such needy are the 5,000 children in Catholic orphanages in Korea. The homes are able to provide little more than bare subsistence. Only a few of the children can hope for adoption. To help brighten the children's future, Catholic Relief Services—N.C.W.C. has organized a Help-a-Child program. For \$10 a month, an American family can become "foster parents" for a child in Korea; this sum will provide a child with food, clothing, and medical care. More than 100 American families have become foster parents. Catholic Relief Services (350 Fifth Ave., New York 1, N. Y.) needs 4,900 more. If we aren't moved at Christmastime by a child's appeal, when will we be?

The Unseen, Far-Off Good. Cardinal Tardini, Cardinal Secretary of State, in a letter to the Bishop of Copenhagen, called attention to one of the important tasks facing the Catholic laity: "that of ensuring that lay Catholics act with greater effectiveness in carrying out their responsibilities toward young African and Asian students who have come to Europe to acquire learning and technical skills, and who will return to the new countries, where they will constitute an élite, with convictions formed from their relations with Europeans." This is true also, of course, for those students who come to America. We may never see the good we do for them. But that good can have far-reaching effects in their own countries when they return. And it can have far-reaching effects in us who give as well as in them who take.

If it makes unusual demands, it also offers unusual opportunities. If we do not take advantage of these opportunities, we may suffer more than those we have not helped.

Priests in Latin America. The *Osservatore Romano* has again pointed out that a third of the world's Catholics, numbering 180 million, live in Latin America but that there is only one priest to every 6,000 inhabitants. In a concerted effort to do something about this, the Pontifical Commission for Latin America has created 400 scholarships to major seminaries for Central America and 310 scholarships for South America. The bishops of the United States are paying 60 per cent of the cost of a new seminary in Brazil that will accommodate 300 students and serve nineteen archdioceses and dioceses with a Catholic population of more than eight million. Canadian bishops have created forty scholarships for Latin America seminarians to study in Canada. All this indicates a serious situation and one that deserves our frequent prayers.

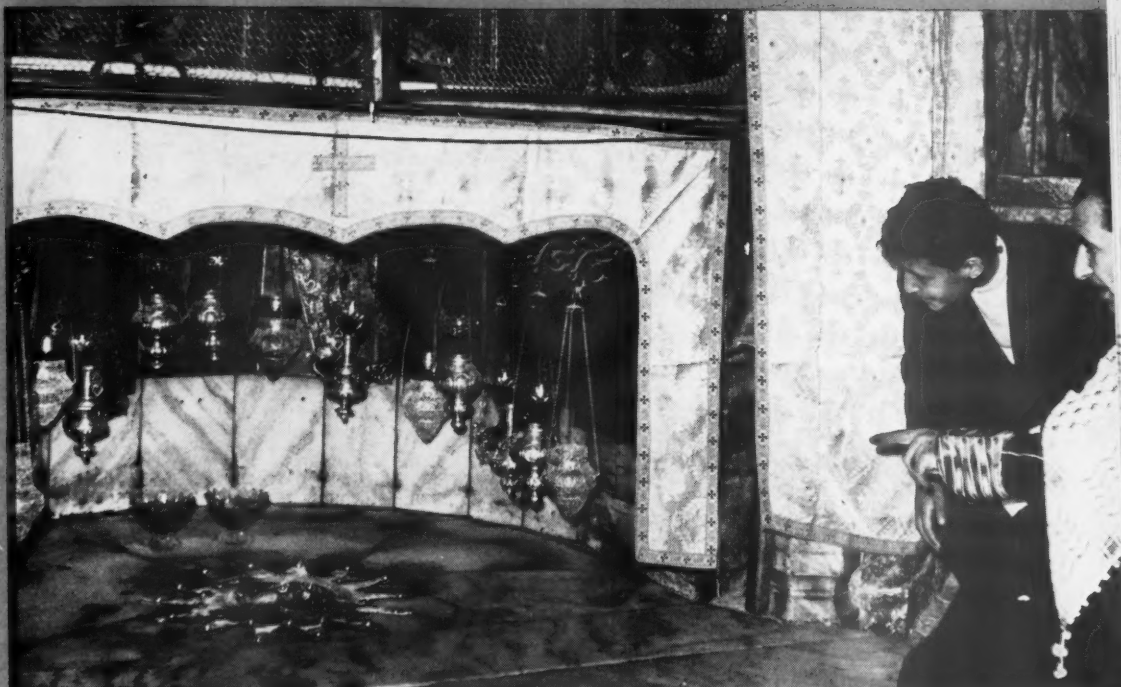
how
stry,
thly
ends
plete
de-
TV;
esert
ation
ards
tists
oses,
that
ster-
note
the

ne of
e op-
ey're
hrist-
One
holie
little
ldren
s fu-
ed a
rican
orea;
medi-
come
New
ed at

rdinal
agen,
g the
with
ilities
come
who
stitute
with
dents
ve do
their
ching

al op-
ppor-
elped.

no has
holics,
there
certed
mission
major
os for
e pay-
Brazil
neteen
on of
reated
study
e that



A star marks the place where Mary delivered Jesus; Church of the Nativity has replaced the stable

Where Christ Was Born

**Bethlehem and
its joys belong to man;
life there
has changed little
in twenty centuries**

Mary and Joseph were living quietly at Nazareth. It was many months since the annunciation of the Angel Gabriel to Mary that she was to give birth to the Saviour. In the meantime, she had paid a visit to her cousin Elizabeth in the hill country near Jerusalem and had returned to Nazareth to await the birth of Jesus.

The quiet of the little household at Nazareth was disturbed by the public reading of the official proclamation of Caesar Augustus ordering a universal census. All must return to the territory of their origin to be enrolled. This meant that, in spite of Mary's condition, she and Joseph would have to set out immediately for the town of Bethlehem whence their ancestors had come.

Their needs were few and could be packed in the saddle bags of the donkey on which Mary rode. Their route took them southward through the Jordan Valley and then up the steep Judean hills to Jerusalem. After gazing in rapt and prayerful wonderment at the

WHERE CHRIST WAS BORN *continued*

great city and its beautiful temple, they turned to the west and took the road leading south to Bethlehem five miles away.

They had covered about three miles, when, at a turn in the road, Bethlehem came into full view ahead of them. It was a small town, probably of only a few thousand people. The stone houses, clustered closely together, were white in a green setting of surrounding olive groves. The town rested on a hill which sloped gradually toward the east as if to open itself better to the rays of the rising sun. The sides of the hill were cut into terraces on which were grown olives, almonds, figs, pomegranates, and grapes. The floor of the valley below was pasture land where shepherds grazed their flocks of sheep. Off to the east and in the distance, Mary and Joseph could see the tawny desert of Judea, the blue waters of the Dead Sea, and, on the horizon beyond, the great rampart of the Mountains of Moab over which the Israelites had first entered the Promised Land.

Mary and Joseph continued their journey and entered Bethlehem. They passed unnoticed through the crowded, narrow streets straight toward the inn, probably the town's only lodging place. But they were late and the inn already was filled to overflowing with travelers who had come to Bethlehem for the census. There was nothing for them to do but to seek any place that would provide shelter and privacy and to do it quickly, as Mary knew that her time was at hand. They headed out of the town toward the east and on the slope of the hill found a cave used at times by shepherds and their flocks. Here they took shelter and here the Son of God and Son of Mary was born, here He was worshipped first by His mother and foster

father and then by the shepherds from the fields below, who had been warned of what was taking place by a choir of angels.

It was this event that has made Bethlehem a household word down through the centuries and throughout the Christian world. In the first part of the second century, the Emperor Hadrian tried to blot out the memory of what had taken place at Bethlehem by erecting a grove to Adonis over the sacred spot. This only served to perpetuate its memory. In the fourth century, the Emperor Constantine and his mother, St. Helena, constructed a great basilica over the cave, making certain that its memory would never be lost.

The pilgrim who approaches Bethlehem from the north today sees a scene little different from that which met the gaze of Mary and Joseph. The town is a little bigger today and on its skyline are etched the crosses and towers of churches and religious institutions. The cave in which Jesus Christ was born is under the main altar of the Church of the Nativity, approached by steps leading down from two sides. On the east side is a niche and on the floor is a vermilion star on which are inscribed in Latin the words: "Here Jesus Christ was born of the Virgin Mary."

During the twenty centuries that have passed since the birth of Christ, life in Bethlehem has changed but little. Except for a few modern improvements, the people still lead the simple life they led when Jesus was born there. To provide our readers with a glimpse of what this life is like, THE SIGN assigned a photographer to Bethlehem to shoot this picture story of the family of Rudolph Saadeh who, like St. Joseph, earns his living and provides for his family with his hands.

**On a road
outside Bethlehem,
Rudolph Saadeh
and his son show
how Joseph and
Mary traveled;
donkeys are still
common transport**

PHOTOGRAPHED FOR THE SIGN BY DORIS NIEH • TEXT BY RALPH GORMAN. C.P.

road
nem,
adeh
how
and
eled;
still
port





■ Twenty centuries after Joseph fled with his wife and child to safety, men are still fleeing. Rudolph Saadeh, whom we see on these pages living a life not greatly different from Joseph's, fled from Palestine to the Jordanian side of Jerusalem when the Arab-Israeli conflict began. Born into an Arab family that has been Catholic for 150 years, educated by the Franciscans, Saadeh became a successful wood sculptor, specializing in wood products. The Saadehs left behind all their possessions to build a new life in the Arab sector of Jerusalem, just a few miles north of Bethlehem. Saadeh's wife Angel, an illiterate, affectionate woman whom he married at his mother's insistence, sold all her jewelry to help her husband start the arts and souvenir shop he now has. Although refugees, the family are proud that they never had to go on relief—the only help they obtained was a two-room apartment, in a house shared with six other refugee families, paid for by Catholic Relief Services—NCWC. They have three sons, are expecting another child. Saadeh supervises sons' schooling.

Rudolph Saadeh, thirty-eight-year-old Arab artisan, stands on a ridge overlooking the little town of Bethlehem, whose character has hardly changed since Joseph took refuge in a cave

Touring the environs of Christ's birthplace, Saadeh and his son Khaleel rest by one of Solomon's pools. Son of David, Solomon ruled Israel wisely and built the Temple in Jerusalem, but turned away from God



Like Mary, Angel Saadeh goes to the town well for water; here her husband drinks from a jug





■ Rudolph Saadeh is considered to be one of the finest artisans in the Middle East. He learned his trade from his father and he in turn is passing it on to his eldest son Khalil, eleven. One of Saadeh's works, *Treasury of Petra*, carved out of rock, was sent by the Jordanian government to the Brussels Exhibition in 1958; one of his wood carvings, *Christ at Galilee*, was exhibited in the U.S. last year. Although uprooted by the Jews, Saadeh holds no bitterness toward them. Rather he admires their industry and wishes in this respect that the Arabs would emulate them. His family's social life consists of visiting among friends and relatives. The clan is closely knit.

Angel and Rudolph Saadeh at dinner with their three sons. Bread, potatoes, meat, and vegetables are their main diet; cooking is done on a gas stove

Khalil works on a wood carving of Christ as his father supervises. Saadeh is not insistent that his son follow the trade, but thinks his talent should be developed



*Visitors must stoop to pass
through the small entrances to the
Church of the Nativity;
Christians made the doorways
smaller to stop the Turkish
invaders from riding
their horses inside and defiling
the sacred site*





In the church that now stands on Shepherds' Field, where the angels brought tidings of the wondrous event a mile away, a tapestry over the altar depicts the Bethlehem scene; the story is handed down again from father to son

By JERRY COTTER

The Crisis on

BROADWAY

**Despite the bright
lights, Broadway is sick;
Hucksters are peddling
fatalism, fear, and
frustration; who will
lead the revolt?**

■ Twenty-five years ago, George S. Kaufman referred to the living theater as "the fabulous invalid," always at death's door yet possessed of sufficient resiliency to bounce back. Today that illness has reached a critical stage. There is a crisis on Broadway, and its symptoms are spiritual as well as economic. It has been complicated by the fear and despair in which so many modern plays are rooted.

Economically, the theater's plight is serious. Of the more than ten million dollars invested in new plays during the past (1959-60) season, more than six million has been lost. The percentage of financially successful plays is less than one in four.

On Broadway, and throughout the country, the theater faces a perilous future. Inflationary ticket prices have made play-going a luxury; the negativism of modern playwrights has created an even more difficult obstacle for many in the prospective audience. The situation is desolate without being hopeless.

Led by Tennessee Williams, William Inge, and Lillian Hellman, our modern dramatists have abandoned the stars for the skeletons in the closet. They have concerned themselves with moral corruption, sadism, and depravity to an unwarranted degree. They have based their themes on decay, rather than hope. They have sidestepped the true meaning of life and art by writing of man's degradation rather than his innate dignity.

No one expects the theater of the 1960's to be *Pollyanna*, George M. Cohan musicals, or prewar melodrama. Our world is faced with terrible problems and vital decisions. A theater that did not reflect the tenor of our times would be drab and false.

On the other hand, the very urgency of our era leaves no room for despair, fear, negativism, or the abandonment of faith so prevalent in current drama. It calls for courage, a quality sadly lacking in such plays as *Toys in the Attic*, *Sweet Bird of Youth*, or *Loss of Roses*.

Then there is *Irma La Douce*, a strange import from Paris and London in which the "heroine" is a prostitute and the hero a solicitor. With a seldom-duplicated cynicism, this pair is portrayed as the nimble stars of a story which is basically bawdy and generally cynical. It scoffs at basic values and makes a mockery of morality. It is sensual, sordid, and a success!

BROADWAY

Raw dialogue, a sordid situation, and a juvenile's "precocious outlook" dominate *A Taste of Honey*.

It would not be fair to assess the situation on Broadway without making reference to *Becket*. Primarily, this is a religious play, but it has been staged, written, and produced with conspicuous success and some attention to historical detail. However, and there is considerable historical data to counteract the point posed by playwright Anouilh, there is no basis for the play's cynicism, overemphasis of sensationalism, and lack of good taste in portraying a pope and cardinal on the level of pizza-pie salesmen.

The theater need not cater to special groups, but who can deny that it does? Catholics do not ask that their dogma, their philosophy, their beliefs should be projected to the exclusion of any other. But—and this is most important—they should not be degraded, ridiculed, and downgraded.

The modern dramatists seem to be writing for their psychiatrists. They shout and they scream. They wallow in the swamplands of the sick mind. They live in worlds hemmed in by frustrations, neuroses, violence, and sexual aberration. They write with eloquence, often beauty, but it cannot camouflage the bleak despair of their philosophy. They have tried to erase God from man's mind. They are trying to make hope a dirty, censorable word. Their excesses have aroused reaction from many theater people who would not readily class themselves among the moralists: critic Marya Mannes, star Katharine Hepburn, producer Lawrence Langner, director Arthur Penn, the late Oscar Hammerstein, and commentator Fitzroy Davis. These people came to a conclusion that the dark ordeals of modern drama are as dangerous for the future of the theater itself as they are to the equanimity of an audience.

Hammerstein once described his reaction to the Williams' philosophy and approach: "If Tennessee Williams writes about a tree on a hillside, invariably the tree is old and twisted. The background is starkly desolate. While that is an accurate report, why forget the same scene in the spring when God's miracle of rebirth graces the same tree with tiny flowers and the background becomes appealingly green? Or why not describe the third stage, when the magnificently robed tree is bearing apples or cherries?"

Despite beauty of prose or mastery of stagecraft, the modern playwright seems to have ignored a basic precept

of his art. Does the play leave its audience morally or intellectually enriched?

One may indeed treat of any subject in drama. Shakespeare used violence, crime, and sex as legitimate motivations, but he compensated for horror and evil with glimpses of beauty and faith in life as well. The modern despair-monger, be it Ionescu, Beckett, or Williams, is less willing, or less capable, of offering a balanced view. That is why so much of their work is a mere excursion into the lower depths.

Katharine Hepburn recently referred to "the terrible thing that has happened in our theater today, where our writers get the notion that we're all degenerates wandering around in a maze of four-letter words." She, or someone else, might as well go a step further and ask why nihilism has become the refuge of our dramatists. Bewildered by life, and seemingly frightened by it as well, they have taken refuge in pessimism. Its sickly reflections appear with monotonous frequency in plays which use the Freudian measuring rod as the right-wrong code of the hour.

The affirmative view of the human spirit is all but lost on Broadway. It can be found in *The Miracle Worker*, an inspirational tract based on the early relationship of Helen Keller and her teacher, Anne Sullivan. It is present in *The Sound of Music*. It flutters briefly in *The Tenth Man*. But, in general, the theater is becoming ever more apathetic about the verities of life and that part of the individual which is eternal.

Where does this leave the theater? Or the audience? More and more, the customers are reacting as does Arthur Penn, director of *The Miracle Worker*. He says, "I'm Boy Scout enough to admit I'm tired of negativism in our plays, I'm tired of being told in the theater that I'm inadequate, emasculated, destroyed."

It is no accident that theater revenues are low and failures high at a period when our playwrights are offering agony, horror, and endless exploration of darkness, and a constant prodding of the powers of that darkness. It makes the success of *My Fair Lady* and *The Music Man* readily understandable.

Are the writers solely to blame for the bleak moral condition of today's theater? Aren't the producers who provide an opportunity equally at fault? Not to forget the critics who heap accolades on undisciplined and often

(Continued on page 69)



SEX EDUCATION

Mothers: "C" Fathers: "F"

**456 young people
about to be married
report on what they learned
— and didn't learn —
from their parents.**

*By the author of
"The Catholic Marriage Manual"*
Msgr. GEORGE A. KELLY

EDUCATING their children is the most important work of parents. It is surprising that so little attention has been paid to how well—or poorly—they do this specified job. To throw some light on this subject, the Family Life Bureau of the New York Archdiocese has just completed a survey of those in an intimate position to know the answer—the young men and women about to be married. We asked 456 of them to indicate what preparation for marriage and for life as independent adults they had received from their parents.

The result? If we graded parents on these reports by their youngsters, we would give a passing mark—a "C"—to Catholic mothers. But we would be obliged to give an "F" to fathers. Most youngsters thought their parents should have taught them more than they did.

Of course, this is a broad generality covering parents as a group. Many fathers and mothers perform a magnificent job in instructing their children in the truths of religion, in moral conduct, in technical skills they need to run a household properly, in the psychological and social attitudes they must have to live as partners in a happy marriage. Other parents—as judged by their children—are good people but not outstanding teachers. Many, at least by this test, fail to do all that their role demands of them.

The engaged men and women who participated in our survey may not be the final experts on the subject. Perhaps many do not yet appreciate how well they have been trained

to meet
Even
fact re
might
For ins
mitted
been
were si

Acco
of you
reason
so well
he has
daught
hold, c
adequa
that th
must s
and m
have n
spirit
prayer

N

aborti
in sev
from
she ha
inform
of the
Fro
young

standi
when
contra
which
that
God,
all m
Chur
divin
mean

Said
me w
happ
instr
lesse
great
not
so g
amp
I co

pare
Tod
that
not
abo
pare
arou
Ask
repl
will

to meet the many problems which will arise during their life.

Even allowing for possible margin of error, however, the fact remains that today's young people believe their parents might have prepared them for marriage more completely. For instance, 51 per cent of the young men questioned admitted that their preparation for marriage at home had been entirely inadequate. Forty per cent of the women were similarly dissatisfied with their domestic training.

According to these findings, if you are a typical parent of young persons of marriageable age, you prepare them reasonably well for the technical tasks of marriage, but not so well in other more important areas. Your son believes he has a working knowledge of how to handle money. Your daughter feels confident of her ability to care for the household, to cook and shop efficiently. You also impart an adequate understanding of parenthood. They are aware that they must assume spiritual care of their own children, must supervise their physical and intellectual development, and must discipline them effectively. But they think that you have not done as much as you could in inculcating a religious spirit and in making religious practices, such as family prayer, a part of everyday life.

NOR ARE they satisfied with training they have received in moral problems of marriage. This is an area of great lack on your part. They do not think you have taught enough about the evils of contraception, legitimate use of the rhythm method, the horrors of abortion and sterilization. On these questions only one man in seven thought that he had received adequate instructions from his parents. Only one woman in four thought that she had been properly prepared. In the area of general sex information, only 27 per cent of the men and 42 per cent of the women approved of their parents' work as teachers.

From these dry figures, plus interviews with individual young men and women, we reached these conclusions:

► Parents should try more actively to instill an understanding of religious dogma in their children. For example, when many newlyweds are confronted with the question of contraception, they do not understand the principles upon which the Church bases her teaching. They do not realize that she opposes it because it violates the natural law of God, and that it is her God-given duty to point this out to all mankind. Today's youngsters also do not understand Church teaching on such fundamentals as original sin, the divinity of Our Lord, the mystical body of Christ, the meaning of His Passion, the significance of the Sacraments.

► The example given by parents is still the best teacher. Said one young man: "The preparation my parents gave me was one of example—to such an extent that I consider happy marriage almost a heritage. The fact that formal instructions were not a part of the preparation does not lessen the worth of their efforts. It would have been a great waste to have been exposed to a lot of instruction and not to have lived in a home where daily married life was so good." Said another man: "My parents give fine examples of courage and unselfishness—the best preparation I could have received."

► Without minimizing the importance of example, parents should also *talk* to their children about such matters. Today we need articulate parents. The survey established that young men and women felt generally that they had not been prepared for those touchy aspects of married life about which they could have properly learned only by parents talking to them. Most of their criticisms revolved around the absence of sex education and spiritual training. Asked to evaluate his marriage preparation, one young man replied grimly: "I refuse to answer on the grounds that I will incriminate my father and mother."

Here were other comments:

A woman: "They didn't think I needed much preparing. They said I'd pick it up when I was married."

A man: "If I hadn't received a good Catholic education, I would be poorly prepared for marriage."

A man: "They had no good idea of what should be taught."

Many parents are more reticent than necessary in instructing their children about sex. A certain reserve on this subject is natural—even praiseworthy. But some sex education must be given. It cannot be swept under the rug.

Some of our best-educated parents fail in this respect. One doctor gave sex education to everyone in his community, but apparently became tongue-tied on this subject in the presence of his daughter.

The failure of some parents to educate their children in the "facts of life" (and, more importantly, "attitudes of life") means that some young men and women obtain their information in whispers from their friends, on street corners, or in other undesirable ways. The idea that married love is somehow "dirty" undoubtedly springs from such indoctrination. Moreover, information obtained in this way often leads to wrong attitudes which disturb normal relationships between a husband and wife.

The record of fathers in this regard leaves much to be desired. Only 27 per cent of the men we interviewed received any sex education at home. Coupled with the failure of fathers to communicate with their sons in other areas, this seems to support the charge that modern men neglect their traditional function as head of the house and teacher of their children.

While girls are better-prepared by their mothers, only 43 per cent received general education in sex at home. Three women in four learned about menstruation from their mothers, but only one in three reached the age of marriage knowing how to distinguish the signs of conception and what changes to expect during pregnancy and childbirth.

Advice about premarital conduct and the need to avoid activities which might stimulate sinful desires was taught to only one-third of the men and two-thirds of the women. Not one young person in seven was instructed about the evil of sterilization. Only one in five was taught why abortion is a violation of God's law.

Why is it that half of all Catholic parents have not trained their children well for marriage—at least from the youngsters' viewpoint?

ONE explanation may be that our lives as Catholics today are more complicated. Our grandparents did not need to educate their children about contraception, divorce, and abortion because such questions did not arise in their society. Then, family relations were more intimate. The father usually worked at home or close to it. His children observed first-hand the problems he had to overcome to perform his functions as provider and head of the house. Today's children may not even know what their fathers do for a living.

In earlier days, there were no organized distractions—television, radio, movie houses, motor cars—to keep parents and children from taking a more intimate part in parish activities and regular family prayers. There was more time for plain, friendly, "family talk."

In addition to conditions of modern living which make it more difficult to prepare youngsters for marriage, there has been an outgrowth in recent times of "experts." Scan newspapers and popular magazines and listen to radio and television programs, and you will find scores of authorities telling you how you must raise your children. Moreover,

(Continued on page 78)

Why the Church Loves Joan of Arc

Joan of Arc, in her unwavering loyalty
to God and conscience, greatly illumines
many Church and State conflicts today

By BISHOP JOHN J. WRIGHT

ON JULY 7, 1456, a court convened by papal authority cleared forever the name of a girl burned to death twenty-five years before as a heretic, witch, and sorceress. The Christian world and millions beyond its pale have ever since been under the spell of this extraordinary martyr to faith and freedom, the French heroine whom Winston Churchill has called "an Angel of Deliverance, the noblest patriot of France, the most splendid of her heroes, the most beloved of her Saints, the most inspiring of all her memories, the peasant Maid, the ever-shining, ever-glorious Joan of Arc."

Forty years ago, Pope Benedict XV canonized the "heretic, witch, and sorceress" as a Saint; Pope Pius X had already hailed her as the patroness of Christian patriotism.

The life, death, and vindication of Joan of Arc are eloquent with lessons for our times and especially for those who hold public power, civil or ecclesiastical. If St. Thomas More is a warning to secular authorities not to impoverish the State by making martyrs of the best of citizens, St. Joan is a warning to holders of religious authority not to embarrass the Church by misjudging the best of the Church's children. Temporal rulers do well to recall St. Thomas More; Joan is a salutary saint for prelates to remember.

Throughout the harrowing trial that condemned Joan of Arc to death by fire, the churchmen who sat as judges were drawn far outside the proper orbit of their calling and authority. They were capable men, many of them well-grounded in theology and canon law. Some of them appear to have been genuinely conscientious, even sensitive to the spiritual values involved in the muddle of politics and theology of which they, not Joan, turned out to be the ultimate victims. But they were men of boundless ambition, badly tainted with the "insolence of office." They were, moreover, what we would now call "collaborationists," working in complicity with an enemy regime occupying the land of France.

Trumped-up charges of heresy were used in a rigged public trial designed to discredit forever Joan's resistance to, and victory over, the English occupation forces. During that trial, Joan had appealed from her immediate judges to the authority of the Pope. Her appeals were denied by her judges. At the time of her trial, probably few people knew she had made

such appeals; the political and military situation kept her plea from reaching Rome.

Joan's appeal, heard after her death, cleansed the stain of disgrace intended to blacken her name in history. Vindication is intended to re-establish a person's good name, memory, and reputation by authoritative pronouncement. Though Joan's canonization was not to come until our own times, her vindication was complete five hundred years ago when, within a generation of her death, the Church, through Pope Callixtus III, said of Joan of Arc, "Servant of God, well done!"

The papal declaration of Joan's vindication is a document of legal terminology, but the light of truth illuminates it. It makes it clear that the Trial of 1431, with its "Processes and Sentences" by which Joan was disgraced, was an iniquitous farce and full of errors in fact as well as in law.

One sentence alone suffices to establish how totally the Church repudiated the condemnation of Joan by the collaborationist prelates and the English politicians: "We say, pronounce, and declare the said Processes and Sentences full of cozenage, iniquity, inconsequence, and manifest error in fact as well as in law; we say that they have been, are, and shall be—as well as the aforesaid abjuration, their execution, and all that followed, null, void, nonexistent, without value or effect."

To catch the full impact of this pronouncement of the Church, one must contrast it with the sentence of excommunication and of death read "toward nine o'clock in the morning" to Joan and the mob who came to gaze on the burning of this girl of nineteen on Wednesday, May 30, 1431, twenty-five years before. The unfortunate Bishop Pierre Cauchon read the decree:

"We have at last proceeded to the final sentence of death in these terms: In the Name of the Lord, Amen. At all times when the poisoned virus of heresy attaches itself with persistence to a member of the Church and transforms him into a member of Satan, extreme care should be taken to watch that the horrible contagion of this pernicious leprosy does not gain other parts of the Mystic Body of Christ. . . . It is for this that we, Pierre, by the Divine Mercy, Bishop of

Joan at the stake, painted by French artist, Jules E. Lenepvue, d. 1898

he
h
s
c

plea

in of
ation
nory,
ough
imes,
hen,
Pope
well

ment
es it.
esses
n in-

the
coll-
say,
Sen-
ifest
een,
their
tent,

the
nun-
orn-
ning
nty-
chon

death
mes
per-
into
atch
does
It is
o of
898



Beauvais. . . have declared this woman fallen into divers errors and divers crimes of schism, idolatry, invocation of demons, and many others. . . . We declare that thou art a relapsed heretic. We do cast thee off, separate and abandon thee.

"We say and decree that thou hast been on the subject of thy pretended divine revelations and apparitions lying, seducing, pernicious, presumptuous, lightly believing, rash, superstitious, a divineress and blasphemer toward God and the Saints, a despiser of God in His Sacraments, a prevaricator of the Divine Law, of Sacred Doctrine, and of ecclesiastical sanctions; seditious, cruel, apostate, schismatic, erring on many points of our Faith, and by all these means rashly guilty toward God and the Holy Church. . . . We declare thee of right heretic and excommunicate. . . ."

Thus ran Joan's sentence of death. Few judicial decrees can surpass this in vituperation of language. Its words were a violent preamble to the young girl's violent death by burning.

ONE WONDERS how significant it may be that the king, whom Joan served so devoutly and loved so chastely, finally spoke in Joan's defense only after the death of his mistress. In any case, less than a week after the death of Agnes Sorel, Charles VII finally addressed a letter to Father William Bouillé, one-time rector of the University of Paris but now in diplomatic service. The King asked, at long last, as had Joan's mother with heroic constancy from the very hour of the Maid's condemnation, that steps be taken to uncover the "truth of this matter and to learn the manner in which the proceedings were conducted (that) put Joan the Maid . . . to death."

The long indifference of Charles to the fate of the Maid who made him a crowned king, if not a kingly man, is one of the scandals of history. The scandal is relieved in part by the fact that at length he turned to a learned and holy priest who would thereafter keep a guiding hand in the proceedings for the vindication of Joan.

Through the years from February, 1450, to July, 1456, neither the law's delay nor the conflicting stories wearied the persevering work of the priest-scholar, William Bouillé.

An ecclesiastical Court of Inquiry had been responsible for Joan's condemnation. There was now required another trial by the Inquisition, if the first trial was to be reviewed and found invalid in law. There was no other way that Church or State could undo the damage done their prestige by an unholy "deal" between representatives of both.

The story of St. Joan's conquests and condemnation has been told times beyond counting; Shaw tells it with an admiration and sympathy which the scintillating Irishman revealed for no other woman in his plays. Hardly a year goes by without some new effort, musical, literary or theatrical, designed to recall the dramatic story of Joan's life and death. But equally dramatic is the story of her vindication after her death; indeed, this story is unique.

The thrilling story of Joan's vindication might be told in poetry; it is soul-stirring even in the bare skeletal outline of the judicial process:

(1) The first stage was the King's Royal Inquiry, set up by his letter of February 15, 1450, the first ground for hope of release of Joan from disgrace.

(2) There then came an Ecclesiastical Inquiry, May 2, 1452. Cardinal Estouteville, envoy of Pope Nicholas V, obtained the skilled assistance in this inquiry of the Inquisitor of France, Jean Bréhal.

(3) In the course of the Ecclesiastical Inquiry, the men of the Church undertook a legal and theological evaluation of Joan's trial at Rouen. It contributed mightily to the success of this development when, on April 30, 1453, Cardinal Estouteville was appointed Archbishop of Rouen, for thus

was guaranteed the personal interest of the Pope himself in a case which might otherwise have suffered further from official neglect.

(4) At this point, Joan's valiant mother, Isabel Romee, entered the proceedings with her two sons, Pierre and Jean, as "petitioning parties." To the high intelligence of a conscientious churchman was thus added the ardent influence of a determined mother.

(5) Joan's mother and her brothers submitted their cause through official channels to Pope Nicholas V on March 24, 1455, a little while before Pope Nicholas died.

(6) The new Pope, Callixtus III, appointed on June 11, 1455, three delegates to judge the case. They were the Archbishop of Rheims, Jean Juvenal des Ursins; the Bishop of Paris, William Chartier; and the Bishop of Coutances, Richard Olivier.

(7) The first hearings took place in the Cathedral of Notre Dame in Paris. One has no difficulty believing contemporary accounts of the emotion which gripped the congregation as the mother of Joan of Arc came forward, an old woman now, and on bended knee implored the Pope's representative to judge the judges of her daughter.

(8) A crowd of witnesses for the Maid's soundness in virtue and faith, interrogated officially in Rouen, Orléans, and Domremy, gave the Pope's delegates the judgments and proofs favorable to Joan which had been suppressed at Rouen a quarter century before. Fathers William Bouillé and Jean Bréhal worked tirelessly on every detail of this new trial.

(9) After all the questions had been asked and all the conclusions drawn up, the date for the official declaration of the findings of the Church Court and the Inquisition was set for July 7, 1456. It announced to all Christendom, and with the full authority of the Church, "We say, pronounce, decree, and declare (the trial of 1431) full of cozenage, iniquity, inconsequence, and manifest error in fact as well as in law; . . . and all that followed null, nonexistent, without value or effect."

Legal jargon, this, but more than enough to annul the iniquitous decree of a quarter century before. Apart from the clearing of a dead girl's name, what did it accomplish? It illustrated forever the pathetic futility of churchmen who use their personal gifts or official prestige, not for the Church, but for themselves. It exposes the stupidity of opportunists within the sanctuary who do not keep their aspirations and activities within the confines of their proper vocation.

JOAN'S vindication proved anew that, although He may permit His saints to suffer, God does not allow permanent disrepute to disfigure their memory among us. It demonstrated that even when the saints seem to the eyes of the unthinking to be defeated and dead, they are in glory.

St. Joan has an extraordinary place and influence in the life of Catholics and the Church today. In the United States, every corner of the land has some church, society, or work named in her honor. But the growth of widespread religious devotion to Joan came, under the influence of the Holy Spirit, with no rush of immediate, intensive interest.

Not until her canonization in 1920, 464 years after her vindication, 489 years after her martyrdom, was the gleaming, splendid sanctity of Joan of Arc proclaimed. Even now, the full appreciation of the nature and quality of her sanctity calls for meditative study.

This much is clear: Joan's sanctity is modern, even ultra-modern. Her intense awareness of the sovereignty of God over all courts, civil as well as sacred, has a special relevance for the world today.

The clarity of her ideals, the charity of her motives, the

(Continued on page 79)

WOMAN to WOMAN

BY KATHERINE BURTON

Special Plea for the Old

Over the years, at Christmas, the readers of this page have sent generous gifts for children and refugees. This year I am making a request for a very different group—the old among us who have no one to give them a special and personal gift at Christmas.

Most people think first of children at Christmas time, and rightly so. But these old people, who can remember Christmases when they not only received but also gave—this year I ask a small and personal gift for them.

Many of them live in homes for the aged. Some, of course, have money to pay their way or relatives to do so. It is for the others—those in homes for the poor—that this column asks of its readers a small gift during the feast of giving. Perhaps some of you know such a home in your vicinity, and so can act directly.

I mention here one large group of homes—those of the Little Sisters of the Poor, who have fifty-one houses in the United States alone, ranging from New York to California, from Wisconsin to Alabama. Indicative of them is the story of the old man who had been persuaded to give up his own poor room—and that is not easy when you are old—and had been very uneasy about the move to a home. When his sponsor came to see him a week later to find how things were going, he knew by the wrinkled old face that all was well. "I feel they love me here," he said.

In August of 1903, Pope Pius X met in a corridor of the Vatican a group of Little Sisters of the Poor and gave them his first group blessing. On another August day, eleven years later, he saw some of them at an audience. He was ill and weary now; he begged them to pray for the world, pray to avert the war so imminent. Then he asked anxiously, "Do you have enough bread for all your old people?" They assured him they had. He smiled. "I promise you will never lack bread to give them," he said. Two weeks later he died.

The blessing of a saint has continued to be with the Little Sisters. Over a hundred years ago, their foundress took an old woman into her shabby home; when several more asked shelter, she had to beg food for them. That pattern her Sisters still follow in their care for the aged. And there has always been enough bread for their guests.

Life with the Little Sisters

The Sisters came to the New York area in 1868, in an era when few bothered about the aged poor. Their house at Seventieth Street was opened by Cardinal McCloskey; later archbishops have befriended their work. I found it heartwarming to go into the pleasant garden of the home, today surrounded by tall apartment houses, and walk into a space full of gravel walks and flower beds and statues and, on benches and chairs, old people contentedly enjoying the sun.

No one is committed to these homes; people come because they ask to come or relatives and friends ask for them. Wrote Cardinal Cushing of one of their homes in his archdiocese: "Behind the shuffling gait and unsure movements

of every old person within these homes lies a lifetime of human struggle; each bears the scars of the human heart, has lived, has loved, has suffered. And the men and women for whom these homes are planned are no inmates or numbers. There they still have an important place in a family held together by . . . the love of Christ."

They are such various guests. Many have not always been poor or friendless. One man had entered the seminary but had to leave to support his family; when he was free to go back, he was too old. But his life in the world was one of charity; when he was old, he was penniless. He died with the Little Sisters.

A woman who had earned a fine salary and had given much of it to missions and to helping raise her sister's children fell ill of a crippling disease when she was old and had no money left; she too came to the home.

Another, a widow who lost her estate through a dishonest lawyer, had to dismiss her large household of servants and go to live in a few rooms. She worried about her old coachman and finally managed to have the Little Sisters take him in. Later, remembering how kind they had been to him, she wanted to go there too but hesitated because she was not a Catholic and did not know all creeds were welcome. When she finally came she brought with her one good dress—"in case of a special event." The event came: she wore it when she made her First Communion.

What You Can Do

It is very true that some of the old people in homes have relatives or friends who remember them with gifts and, of course, there is a big tree for everybody. But among the guests are a goodly number who have no one.

The custom has grown up among groups or individuals of giving these forgotten old people such personal gifts at Christmas time. One must realize that many of them—and the old men are even more forgotten than the old women—have never, since they came there, received even a postcard addressed especially to them. So the little packages contain a picture, candy, a bright pencil, a handkerchief, a book with illustrations, a Christmas candle.

As said, the houses of which I spoke extend through the country. If you called one they would be happy to give you a name. If this proves difficult in your area, write to me and I can give you the name of an old man or woman in the New York houses. And, if you send a package, slip in a request for prayers for the giver. For this is one gift still at their disposal, one they can offer—prayer. Even the most handicapped can pray for the peace of the world and of an individual.

With the gift, send a card that wishes the old man or woman a "Safe Home"—that loveliest of ways to say goodbye. As Cardinal Newman wrote, "When the shadows lengthen . . . the fever of life is past and our work is done, then, Lord, grant us safe lodging, holy rest, and peace."

The body must have material bread. The soul needs the Bread of life. The heart needs the small remembering. I hope you give it.

IRISH IDEA MAN



Youn
lads
"poor
Ireland
of the
succe
Bren

■ Brendan O'Regan is a boyish-looking Irishman in his early forties whose idea is to get more planes to come back to Erin. He is serious when he talks about doing this—he knows the economy of Ireland depends on it. But his brown eyes are steady and confident. He is sure that he can.

A few years ago, he would have had no problems; the planes were glad to come down. The west coast of Ireland is nearer to North America than the rest of Europe. It lies, moreover, on the aerial highway across the North Atlantic, "the world's safest air route." It is the front yard of Europe. After several thousand miles over the ocean, pilots flying from America saw it as a solid, little bit of heaven. Before those several thousand miles of ocean, pilots leaving Europe were glad to pause for their second breath.

The Irish, of course, helped. In 1945, they put an international airport on the banks of the River Shannon. They were not only being poetic—Galway Bay to the north, the lakes of Killarney to the south, and Tipperary to the east. They were also being practical. In the last fifteen years, one out of three eastbound, trans-Atlantic flights has touched down at Shannon; two out of three westbound, trans-Atlantic flights have taken off there. This adds up to 10,000 flights and half a million people a year. Ireland never had it so good.

Shannon's problem came as the planes grew bigger and began to flex their wings. Then came the jets. Ireland was a little too close to Europe; it could be by-passed. If it were, it could lose its tourist trade and it would also lose much of its import-export trade. Ireland had to get the planes back to Shannon.

Brendan O'Regan got into Shannon Airport through the kitchen. No Irishman could have been more at home. Twenty-eight years before Shannon Airport opened and just a few miles from where it would be built, Brendan O'Regan was born at Sixmilebridge in County Clare. A few miles to the north, in Ennis, his father owned the Old Ground Hotel. Here, after graduating from Blackrock College in Dublin, Brendan began to study hotel management. He continued his studies in England, France, Germany, and Switzerland.

In 1939, he came back to County Clare and opened his own hotel in Ennistymon, a few miles west of Ennis on the Bay of Liscannor, looking out at the Atlantic.

When Shannon Airport opened in 1945, Premier Sean Lemass, then Minister for Industry and Commerce, called Brendan O'Regan to organize Shannon Airport Restaurant. No one has ever questioned that choice. Under

his imaginative direction, it became the finest restaurant in Ireland and one of the most remarkable in the British Isles.

But the damp mists of County Clare never dulled the imagination of Brendan O'Regan. He could never be satisfied with Shannon as a refueling base; he wanted it to be Europe's best international airport. And he wanted this not only because of his Irish pride but also because of his Irish shrewdness. He knew Ireland would profit from Shannon. And the bigger the Shannon, the bigger the profit.

O'Regan had the idea of making Shannon a duty-free airport. He took his idea to the government, and in 1947 Ireland passed its Customs Free Airport Act. Shannon became the world's first free airport. Immediately, O'Regan began to develop its duty-free shops. They have become its main tourist attraction. Brendan O'Regan was one up on the planes.

All the goods are tax-free and the prices, therefore, are as low as they are anywhere in the world. The shops specialize in liquors, Irish tweeds and linens, sweaters, French perfumes, German cameras, Swiss watches, glassware, and foodstuffs. They are open twenty-four hours a day. Each year they sell more than three million dollars worth of goods.

O'Regan sums up their value: "We're going to make Shannon's shops and restaurant so attractive, so tantalizing, that passengers won't let the jets pass over."

But even this was not enough for restless Brendan O'Regan. Through his efforts, the Shannon Free Airport Development Authority was set up in 1957. The idea was to build a base for merchants and manufacturers within the free-trade zone. O'Regan explains his strategy: "For the first time in history, a manufacturer can have a modern factory in an international setting with a free airport that connects with all the important centers of the world."

Already the idea is paying off; eight foreign firms have moved in on Shannon. O'Regan cannot help smiling. He's two up on the planes.

But he has not hesitated to appeal to the airlines. "To keep jets economically occupied, the airlines will need to find a big increase in cargoes. And that is where Shannon comes in. By developing factories at Shannon, we will provide air cargoes for them." And Shannon will service them better. "The airlines can fly in any parts that may be required without having to bother with customs."

This could put O'Regan three up. But he'll never leave the planes alone as long as they're up in the air. He wants them down in Ireland where the River Shannon flows.

TEXT BY JEREMIAH KENNEDY. C. P. • PHOTOS BY DAVID FORBERT

Young Irish
lads are changing
"poor, old
Ireland." One
of the most
successful is
Brendan O'Regan



◀ To a broad training in the best European hotels, O'Regan adds his Irish patriotism, Irish imagination, and Irish food. The result is a unique and delicious menu: Aran Scallop Soup, Irish Broth, Shannon Silver Salmon, Kinvara Potatoes. He is proud of his country's food and has created his own Irish menu. But he leaves nothing to luck.

▶ O'Regan checking over some of the luxury imports in Shannon's free-port shops. The shops are Shannon's main attraction to the tourists returning from Europe. More than three million dollars are spent here yearly. Goods range from Irish whisky to French perfumes to Swiss watches. Men spend more than women on high-priced items.



◀ Though he is surrounded by the busy life of the Shannon Airport, Brendan O'Regan is still a family man. He spends most of his spare time with his family at their lovely bungalow home near Ennis. The O'Regans have five children—Carmel, Geraldine, Declan, Andrew, and Margaret. The one relaxation that he allows himself is fishing.

European
nationalism,
the re-
Arm
Silver
oud of
s own
luck.

luxury
The
to the
than
early.
rench
spend
items.

life of
an is
f his
lovely
egans
dine,
one
hing.



Back to the world that never was

For a time this fall, television appeared to be living up to its responsibilities as a mirror of significant events.

When Nikita Khrushchev flew into a genuine or simulated rage at the U.N. and beat a tattoo on his desk with his fists, the TV cameras were there to record his strange behavior and show it to the audience. When the Soviet dictator engaged in repartee with the press from the balcony of his New York residence or other locations, his actions and words were captured for the nation's TV screens.

The erratic behavior of Cuba's Fidel Castro, as he delivered an extended polemic before the General Assembly, was reported by television.

The series of televised debates between Presidential candidates Nixon and Kennedy, which may have been a decisive factor in the election, also demonstrated the value of TV as a medium for informing the public. Although there was some criticism of the form in which these discussions were conducted, they provided precious opportunities for the viewers to see the candidates. Even if the estimated number of persons who watched was exaggerated—the guesses ran as high as 86 million—the televised debates were valuable.

Now, however, the 1960 session of the General Assembly and the Presidential campaign have passed into history. Television once again has become free to pursue what it regards as its "normal" pattern of programing. The vital issues facing the nation and the world probably will get only scant attention for the remainder of the season. The plan now is to divert the American mind from the critical and disturbing realities of life and to concentrate on selling the sponsors' products.

To furnish an excuse for the sales appeals in behalf of soap, cigarettes, automobiles, foundation garments, and the other bulwarks of the American economy, television is prepared to provide us with hours of escapism. The TV screen is cluttered again with violent adventures and hypnotic excursions into a world that never was. This season, to help us put aside our concern over the real and disturbing issues of the times, TV has embarked on an unprecedented effort to keep us amused.

Does the Public Care? Already there has been a flood of new situation comedies. The current television slogan might be summarized this way: Forget about Khrushchev and Castro and laugh it up with *Bugs Bunny* and *Huckleberry Hound*.

Undoubtedly, the creators of TV programs would take exception to such a generalization, pointing to the regular news programs and such events as *CBS Reports* and *Bell and Howell Closeup* (ABC), both of which deal intelligently with serious issues and developments. But these and the other programs of substance represent only a pitifully small part of the total TV product.

Up to now, of course, there has been no concerted demonstration against this program policy. Nor is it likely that any can be expected. The *Bell and Howell Closeup* series, in its first program, did an arresting and important study of the magnitude of race hatred in the North. But the findings of one of the rating services showed that this fine telecast had finished a poor last in competition with frivolous attractions on the two competing networks.

At a time of critical international developments—or at any other time—there should be a reasonable amount of exposure for comedy shows as well as crime stories and Westerns. But the number seems to grow each year and their quality, to put the matter charitably, shows no marked improvement.

Listed below are evaluations of some of the new shows. Some of them have their merits, but, together, they provide a depressing measure of the level of this season's television. Once more, I shake my head and wonder where TV is going to end up.

Comedy My Three Sons (ABC, Thursdays). This is one of the more attractive situation comedies of the season. Fred MacMurray heads the cast as a widower with three sons. The housekeeper is William Frawley, a father-in-law who takes pride in his efficiency in the kitchen. It would not be surprising if Frawley won most of the honors.

Candid Camera (Sundays, CBS). This series is proving again that the best comedy is spontaneous. As its cameras and microphones eavesdrop, they



Pat O'Brien, star of "Harrigan & Son"



Collins, Godfrey, and Funt in "Candid Camera"

catch people in some hilarious situations. Arthur Godfrey, Dorothy Collins, and Allen Funt are regular participants in the program. Most of the ideas are Funt's and some of them are inspired. In one of the early shows, Miss Collins, at the wheel of an automobile from which the engine had been removed, coasted downhill into several service stations. Each time she stopped she complained that the car did not seem to be running properly. The startled reactions of the garage mechanics as they lifted the hood were extremely funny.

Harrigan and Son (Fridays, ABC). Pat O'Brien stars in this weekly program about a father-and-son legal firm. In the opening episode, Roger Perry, playing the role of the younger Harrigan, failed to win his first case. Perry Mason, who represents his clients on another network, hasn't lost a case yet. O'Brien, a counselor of the old school, tells his son when they begin their partnership that he won't handle divorce cases. "I wasn't there when they were put together, and I won't have anything to do with taking them apart," he says.

Guestward Ho! (Thursdays, ABC). This is an improbable comedy series about an eastern family that moves west to open a dude ranch. The cast includes Joanne Dru and J. Carroll Naish. He appears as a crafty Indian who keeps abreast of financial affairs by reading the *Wall Street Journal*.

The Tom Ewell Show (Tuesdays, CBS). As the only male in a household of six, Ewell is placed by his writers in a series of far-fetched situations that are seldom amusing. It's unfortunate that a comedian of his ability has been trapped in such an uncomfortable environment.

My Sister Eileen (Wednesdays, NBC). This program extends the familiar adventures of the girls from Ohio who travel to New York to see life. Elaine Stritch is amusing and Shirley Boone attractive in the leading roles, but it all seems like a story that's been told—and told.

The Andy Griffith Show (Mondays, CBS). This is a homespun comedy series about the adventures of a rustic sheriff (Griffith) and his timid deputy (Don Knotts). It is one of the season's major errors.

Angel (Thursdays, CBS). The comedy appeal here

is based on the misadventures of a French girl who marries an American. Annie Fargé, in the title role, is appropriately wide-eyed and Gallic, but the story is silly.

The Tab Hunter Show (Sundays, NBC). Hunter appears as a cartoonist whose life is complicated by the attentions of a procession of young women. The actresses are attractive but the plots are vapid.

Peter Loves Mary (Wednesdays, CBS). Peter Lind Hayes and Mary Healy perform pleasantly in a light-weight treatment of life in suburbia.

Adventure and Crime Shows *The Roaring 20's* (Saturdays, ABC). Like *The Untouchables*, this series has vintage automobiles and costumes and is liberally sprinkled with gunshot wounds. Its only attraction for some viewers will be the songs of several decades ago.

Hong Kong (Wednesdays, ABC). Filmed mostly in Hollywood, this show deals with the fictional adventures of an American newsman in the Far East. The show has the advantage of not taking itself too seriously.

Surfside 6 (Mondays, ABC). This is our choice for the worst TV show of the season. Its leading men are three muscular young private eyes living on a houseboat in Miami Beach. The acting is uniformly abominable.

Route 66 (Fridays, CBS). In this one the heroes are two muscular young men who travel along the highway in a sports car, stopping off occasionally to engage in slugging matches and generally improbable adventures.

Aquanauts (Mondays, CBS). The success of another series called *Sea Hunt* probably prompted this program about the unlikely experiences of a team of skin-divers. A waterlogged hunk of flotsam.

Michael Shayne (Fridays, NBC). An unwarranted addition to television's already crowded portfolio of programs about private investigators.

Westerns The new Westerns of the season include *Stagecoach West*, *The Outlaws*, and *Tall Man*. They raise only one question. Why?

U.S. businessmen
are going back to college to learn
diplomacy so they won't
make fools of
themselves when they go abroad
for their companies

How To Make Friends For America

BY JOHN GERRITY

ANY CURIOUS American, inclined today to examine the performance of American businessmen in foreign lands since 1950, would be rewarded with evidence of spectacular successes.

He would discover, for example, that Americans had sent an average of \$2 billion abroad each year in the form of new factories and plants, mills and refineries, utilities and mining operations—all privately owned and many of them in nations where warlike noises are blatant or internal tensions most severe.

Closer scrutiny would also disclose, for instance, in Latin America alone during this same period the value of U. S.-owned manufacturing plants had nearly tripled from \$214 million to about \$600 million and that substantially the same rate of expansion had prevailed in Africa or Western Europe.

And amazingly, despite the hazardous state of political affairs in at least half the nations where they are plying their trades, American businessmen have been managing to pay out of their earnings to stockholders at home nearly a billion dollars each year—and do so without corrupting any governments, employing slave labor, or conspiring in any unholy manner.

While these few facts add up to a dramatic short success story, they nevertheless pose perplexing questions:

How can American firms do so well overseas at a time when the world (or at least large portions of it) threatens to explode violently? Moreover, aren't the risks growing greater every day, rather than diminishing?

The difficulties facing American firms operating anywhere abroad today—and especially in underdeveloped countries—are as great or greater than at any time in the past. But, apart from the evidence supplied by profit-and-loss statements, American industry appears to be undergoing a remarkable transformation in many other ways. Wiser and more mature, and technically more proficient, industrialists are discovering—and making work—something which too often many of their predecessors ignored or failed to understand. That something is simply this:

Capital alone doesn't make an economy. It serves only to feed an economy. The life of a company (or an individual, for that matter) does not depend on exploiting an economy. It depends on building it. So long as industry bolsters the structures through which capital flows to generate productivity, an economy will prosper—no matter if it happens to be in Chicago, Illinois, or in Addis Ababa, Ethiopia.

It has been the world-wide application of this basic truth that has been largely responsible for our successes abroad. And, to a large degree, our industrial leaders are discovering how

to apply this truth on the campuses of American colleges and universities.

In increasing numbers, American businessmen are going back to college. Not only to find out how to make and perpetuate large earnings, but to learn what business diplomats must do to keep from making fools of themselves and of their employers once they set foot in a strange country.

At universities such as Syracuse, American in Washington, D. C., Princeton, Cornell, Stanford, Harvard, Southern California, Virginia, and New York University, to mention a few, industry is getting the answers it needs.

The Maxwell Graduate School at Syracuse—a good example, since it was one of the first to recognize this growing need and to do something about it—started digging into the problem about five years ago, backed, significantly, with \$175,000 from the Carnegie Foundation.

The first target, according to Dean Harlan Cleveland, former deputy administrator of the International Co-Operation Administration and one-time publisher of *The Reporter*, was to find out, if possible, "just what is so special about working in a foreign land and how can Americans best be prepared for effective work overseas."

After on-the-spot research in Latin America, the Far East, and Western Europe, and intensively in selected countries like Japan, Indonesia, Iran,

Executives learn from a Japanese instructor how to eat with chopsticks at Syracuse University Overseas Training Program



Training Colombians in oil refinery is Bob Pearson's job for Standard Oil (N.J.)

Ethiopia, and Yugoslavia—and after querying about 1,000 home offices in the U.S.—Dean Cleveland and his associates came up with a deceptively simple answer:

"Success abroad requires just about all the skills and attributes necessary to success in comparable work in the more familiar American environment, *plus something else.*"

► **First** is technical skill. However, technical skill abroad must be coupled with sufficient imagination to make it useful in areas often lacking many of the favorable conditions of the U.S. Dean Cleveland cites an American surgeon in Greece. Obviously a skilled practitioner by normal standards, this doctor reported, "When I first got here, I found that they did not even have a drill to drill in bone surgery, and I had to adapt myself to that. They don't use blood plasma the way we do, so I had to learn to operate more quickly."

► **Second**, job dedication is highly important to success overseas. Not job dedication in a career sense, as it might apply to a State Department foreign service officer. But in a way that suggests a man, even if he is overseas for only a two-year assignment, really likes the job he is doing and thrives even in its difficulties.

► **Third** is a sense of politics. While most Americans can go through life at home without any close brush with politics, this is not the case in

foreign lands. Politics are meat and drink to the nationals of most foreign countries. A competent overseasman must learn politics from the viewpoint of the "outs" as well as from the "ins," especially if he realizes his firm expects to continue to do business abroad, no matter what political faction happens to be in power at any given time.

► **Fourth** and most exotic of the five elements in that "something else" is cultural empathy. While this has been popularly defined as "getting along with people," Dean Cleveland and most other educators go deeper than this. A successful American overseas, they say, shouldn't be too concerned whether he "is loved by the Italians or by the Iranians or by the Pakistani. But he must be deeply concerned with winning respect from these foreign nationals." The quickest and best way to earn respect is for an American abroad to recognize that while he represents a way of life that is considered quite sound and is probably the best, it is not the *only* way of life in this world.

► **Fifth** is organizational ability. For example, a man might have great technical skill, enjoy his job to the fullest, have an acute sense of politics, be profoundly sensitive to the culture of a foreign land and still fail pitifully if all the money, work, and effort poured into a project were to disappear shortly after he left for home.

"No more skilled practitioners of the

art of organizing exist," said Dean Cleveland, "than Catholic missionaries. The success of missionary work abroad is due mainly to the uninterrupted continuity of their activities, which is the hallmark of organization."

It takes a man with ability to build an institution, to train indigenous people as replacements, and to create an organization that will endure after he has gone. In short, what's needed is a man who works himself out of his job rather than one who makes himself indispensable.

Developing men who possess the fourth and fifth characteristics—cultural empathy and organizational ability—is the most difficult of all tasks in this field. And it is here that universities like Syracuse can offer the greatest help.

Each year Syracuse conducts a summer institute in overseasmanship for business, government, and foundation executives, and missionary leaders.

To round out his faculty for these sessions, Dean Cleveland draws heavily on the experiences of key men from firms such as Creole Petroleum of Venezuela, ARAMCO of Saudi Arabia, Sears Roebuck, General Electric, and U. S. Steel, pioneers in foreign operations, who, largely, had to learn the ropes through trial and error and who, until recently, had little access to academic training.

All classes are held in seminar form.

Lecturing in the accepted sense of the word is kept to a minimum. And the best lessons are learned in surprisingly frank discussions among the participants themselves.

During the summer sessions last year, a leader in these group discussions was John Beverly, an overseas executive for International Petroleum, Ltd., an affiliate of Standard Oil Company (N.J.), with an investment of more than \$200 million in refineries, oil fields, and cracking plants in four Latin American nations.

THROUGHOUT Latin America there is a vital interest in education, which most progressive South Americans consider the surest way to economic and social equality with North America, something they desperately desire. Accordingly, Beverly's firm helps support several universities in Peru and Colombia. It has also set up a system of scholarships for future technical employees and for the past four years has sponsored a nationwide series of summer fellowships for Peruvian teachers, primarily to elevate the standards of elementary school systems.

On the individual level, International Petroleum insists that its employees from the U.S. reflect company policy in all of their daily affairs. North American employees, for example, must be as fluent as possible in Spanish. And not "kitchen" Spanish either. Wherever possible, employees are expected to intertwine their lives with those of their national neighbors.

International Petroleum has a strict policy also of promotion from within for managerial workers as well as for technical people. In keeping with what Dean Cleveland calls "institution building," the company is constantly seeking local talent to run its refineries and plants and hopes to trim its North American staff to a half dozen executives at most.

Largely as a result of the experiences of Creole Petroleum of Venezuela, Casa Grace in Peru, and TWA in Ethiopia, Dean Cleveland and his colleagues are advising company executives to cut all forms of paternalism to foreign nationals to the bone.

When Creole first started its operations in Venezuela, for example, the company provided workers with homes and hospitals, schools, stores, and commissaries. However, for the past few years, Creole has been reversing this state of affairs in an orderly manner.

It should be emphasized that the company is not shirking its responsibilities. Contrariwise, it has recognized that the heavy hand of paternalism can

stifle individual initiative so vital to community building and the over-all up-grading of an economy.

Today, the company, which has provided its workers with some of the finest homes in Venezuela, still helps its employees, but on a self-help plan through which employees can borrow money to build and repay it, in much the same way an average North American pays the mortgage on his home.

In their search for what makes one man succeed where another has failed, Dean Cleveland and his associates found an engagingly simple answer: their wives.

Many different motivations propel men abroad. Some go for escape, some for adventure, some because overseas experience may be the route to a policy-making job.

One architect, Cleveland recalls, fled New York and a well-established career designing skyscrapers to go to Indonesia to work.

"Why did you make the switch?" Cleveland asked the man's wife.

"Well," she replied, "we just got tired building showcases for brassieres."

Whatever the motivation, it's often the lady of the house who determines the quality of her husband's output. Many a man has quit his post to scurry home simply because "my wife couldn't take it."

By "take it" is meant the ability to bounce back from something called "cultural shock." Briefly, cultural shock arises when a person is thrust into an almost totally different way of day-to-day living without any advance preparation whatever. Men are spared many harsh experiences, mainly because the bulk of their time is devoted to doing the same job, but in a different setting.

No so with wives, however. Beatrice Russell, the wife of an American official, says in her book *Living in State*, "... it's rather difficult to be chic, witty, and charming when your hero comes home, after you have spent the day mucking out a cesspool."

While Mrs. Russell's experiences may have been a bit extreme, there is no doubt that most American wives must learn to do their jobs also under strange circumstances, and in the face of frustrating obstacles. Thus educators urge companies to include wives (and families) whenever possible in overseas training programs.

While overseas courses conducted by

JOHN GERRITY is a graduate of Georgetown University's Foreign Service School. For many years a Washington correspondent, he has written articles for *Harper's*, *Reader's Digest*, and other magazines.

other universities are similar to those at Syracuse, several new approaches to the training problem are beginning to develop. Chief among these is the "tailor-made" type of education.

About a year and a half ago, for example, Champion Paper Co., whose new \$30 million plant in Campinas, Brazil, will be operating full scale in 1961, took the problem of training a handful of managers and twenty-five technicians (plus their wives and children) directly to New York University, and asked for, in effect, a package job tailored specifically to meet the needs of the company.

"We were soon convinced," says Leonard Visser, company executive in charge of personnel training, "that in many ways our problems were not only unique, but staggering, even before we had transplanted a single worker."

"Most of the technicians we were sending to Brazil were residents of Western North Carolina. Here was a group of competent workers, secure in their jobs and their know-how, secure in the small town in which they lived, and most of them fourth and fifth generation descendants of sturdy Scotch-Irish stock."

"Many families were related to each other, and their children were growing up in the same secure surroundings, more or less sheltered from the outside world."

"Here was a group of people, most of whom had never heard a romance language spoken, about to embark on the study of Portuguese. A group of people from a strong Protestant background going to live in a country historically and traditionally Roman Catholic. These people, while not overly vocal about racial issues, nevertheless, have a very strong, deep-seated feeling about segregation, and we were going to transplant them to a country where the blending of color delights the eye."

THE ONLY agency, said Visser, which could do the job "in a complete and comprehensive way" was a university, hence the selection of N.Y.U. For ten months, the managerial personnel and the twenty-five technicians attended school, getting immersed in the language and culture of Brazil. Courses got down to such small but important details as teaching wives how and what to cook; how to shop; where to send the children to school and how to handle servants.

All twenty-five families are in Brazil today and, according to Visser, not a single one has given any indication of wanting to return home a moment before their assignments are ended.

BY LILLIAN KAISER

MOST SERVICE families get accustomed to unexpected changes of orders and "Report immediately to Timbuktu" letters. I never got used to them at all. As a matter of fact, I was quite put out about it last year at this time. The Navy apparently neither knew nor cared about any of our holiday plans when they sent us travel vouchers in mid-December.

"But this can't be right," I protested. "We can't move now. We're having all the relatives visit us for our first real family Christmas in ten years!"

"Of course it's not right," my husband said. "Somebody goofed, that's all."

But the message was right; nobody had goofed. We were to proceed from Virginia to California and, if we were lucky enough to avoid Oklahoma snow storms and Arizona road blocks, we might get to our destination by Christmas Eve.

Anyone who has ever done it knows that moving a family cross-country is no joke. But moving with children at Christmas time is unimaginable.

We bought the last scrawny sapling left at a roadside stand on Route 66. On top of the loaded trailer, I bore the four-foot fir aloft with what I hoped was gay aplomb. But after three sudden traffic stops on rainy streets (it always rains on Christmas Eve in California), my aplomb was no longer gay. Both snowman ornament and star steeple broke. The children were cross and worn out. We were all dirty and tired and hungry.

"Who ever heard of moving this distance into an empty house on Christmas Eve?" I groaned to my husband.

He was silent for a minute. Then he said, "Well, we've got one good precedent. Another family moved into a stable after a longer, harder journey than this one on the first Christmas Eve."

I was quiet for a long time after that. But not the children. Street corners immediately became crossroads in Bethlehem. Bustling crowds of shoppers turned into people rushing to obey the decree of Caesar Augustus. The crowded hotels were the inns too full to welcome the tired travelers.

Suddenly I realized that for the children at least this was one of the best Christmas Eves

we had ever had. They taught me that we never really "get" the Christmas spirit at all; the Christmas spirit gets us.

I'm not going to say the children looked like Hummel angels the next morning; they didn't. They looked infinitely better, in that all-wondering way children everywhere look when they know it is Christmas Day. Our creche and the Advent Wreath we didn't get a chance to use were packed in a moving van somewhere 3,000 miles away. Yet the little ones looked at the Nativity scene in the adobe mission where we attended Mass as if they were seeing one for the first time. The decorations in the church were richer, the candlelight was softer, and the poinsettias were brighter.

That afternoon, in a house furnished only with stove and refrigerator, we had a memorable Christmas dinner. The playpen we brought with us doubled for dining table with a crib sheet for a cloth. I made an apple pie, using a pickle jar for a rolling pin and an ice-cube tray for a baking pan. My family said it was the best pie I'd ever baked and that it was the nicest Christmas dinner we ever had.

If we ever have to move again at Christmas time, I suspect that after it's over I will have learned something important. And it will be the children who teach me. For, in spite of everything—upsets and inconveniences, long distances to be traveled, and canceled reunions—the real holiday message isn't lost in the shuffle. The love which Christmas is comes through the shining eyes of children with a simplicity and a purity we grown-ups have lost.

The gaudy, gilded, gigantic gifts—none of these really count. For, no matter what we parents do to impose on the holiday our own mixed-up version of "This is the way it ought to be," we will never permanently obscure the real meaning. Not while there are children around to interpret it anew for us.

Christmas love may come tied in a ribbon. It may be baked into warm, sweet *Stollen* loaves or crisp, rich Angel cookies. It may be lit by candles changing darkness into radiance. It may be heard in music caroled into a still night. It may even, as with us, be moved in a van. But whatever its shape, size, or color, Christmas is always and only one thing, and children feel it, taste it, see it, and hear it best in the eternal message that God so loved the world . . .

The Christmas Spirit moves us

A red candle for Jan



Lidder

Smile

*Mrs. Bristow lived her own life,
well planned and alone.
Now, at Christmas
she faced a strange boy
and a woman she
did not respect.*

by Ethel Wentworth Hodsdon

Now that her mission was accomplished, Mrs. Bristow had a sudden desire to get away. The office of the Coppinger Foundation, with its expanse of deep-pile carpet and holly-trimmed windows, stirred too many memories. She should have mailed the gift instead of coming in person.

Her eyes came back to the face of her old friend Sam Tichnor, who still fingered the check.

"This is very generous of you," he said warmly. "The Board will be most grateful. And I will see that the money is allocated to the channels John was most interested in: the Children's Hospital and the Orthopedic Guild. Have you any other suggestions?"

Slipping her arms into the loose



sleeves of her fur jacket, she shook her head without speaking. I must go now, she thought. At once.

But as she started to rise, his gaze detained her. "I'm sorry you are not going to your brother's for Christmas," he said diffidently. "It might have done you good."

She sat down again, but the muscles of her face stiffened. "Naturally, I would like to see Phil," she murmured. "He's all I have now. But—" She hesitated. "Well, it's a long trip for one thing, and he and Betty have their own interests, which are not mine."

His eyes studied her. "I'm afraid your interests are too few nowadays, Lucy," he said. "It didn't used to be so. When John was living, you often came to meetings, had suggestions—"

"But there's something you don't know about," she broke in, her face growing animated. "I'm writing a book. About John's work," she added at his astonished look. "I want the world to know how much the welfare agencies of New York owe to him."

He was silent, putting the check into an envelope, making a notation. "John Bristow was a modest man," he said after a moment. "He found all the reward he wanted in the lives of the people he helped. For you, of course, such a book would be a sort of dedication, I can see that. And yet I am just wondering whether there might be some other way—" He interrupted himself to give her a scrutinizing look. "There will be a vacancy on the Hospital Board after the first of the year. It's a work you used to be familiar with—"

"And another thing," he went on, as she made no response, "I'm worried about you, Lucy. You ought not to be living alone. You haven't the temperament for it."

"And I'm fifty-nine years old," she put in quietly. "Is that it?"

He smiled. "You don't look it. But if there were even someone in the apartment you were friendly with—"

"There's no one," she said, picking up her gloves and purse. "Good-by, Sam. You mustn't worry about me. I'm one of the tough ones, I guess. Give my best wishes to Harriet."

He escorted her to the elevator. "If we were going to be in town for the holidays, I should insist—"

The bronze gates opened and she stepped inside. "I know that, Sam. But you really mustn't." She lifted a gloved hand in farewell.

Going uptown in the Fifth Avenue bus, Mrs. Bristow stared at the yuletide decorations without seeing them. More

and more in the five years since John's death she had formed the habit of insulating herself against Christmas. She went through all the motions when the time came, writing cards to old-time friends, trying to find suitable gifts for Phil and Betty, assembling crisp bills for all the people who served her, and never, of course, forgetting her gift to the Foundation in John's name. But the spirit of the season was never allowed to penetrate the protective covering around her heart.

At Radio City, where the line of trumpeting angels converged toward the base of the mammoth tree, Mrs. Bristow averted her eyes, finding that she was not invulnerable after all. Three weeks ago it had been easy to decline her sister-in-law's invitation. She had not wanted to go. Now, on this twenty-third day of December, she felt suddenly bereft. She, Lucy Bristow, was going to spend Christmas alone for the first time in her life.

Dusk enveloped her living room by the time she reached home. She pressed the wall switch hastily and drew the curtains, shutting out the twinkling lights of the Drive and the dark void of the river beyond. Removing coat and hat, she let her eyes travel over the room which she and John had furnished thirty years before. It was still lovely, in spite of inevitable shabbiness, the colors of rugs and upholstery muted, mahogany surfaces softened to a mellow sheen.

The whole place still spoke eloquently of John and the good life they had had together. Here they had talked over the various humanitarian projects that were so close to his heart. He had asked her advice and she had often been able to help. But those days were gone. When she visited the Coppinger Foundation now, she had no sense of being a part of it. John was no longer there.

It troubled her too that his prestige had diminished steadily since his death, that the generation growing up knew little about him. Her glance rested on the writing table in the window. There, among agency reports and folders bulging with clippings, lay the pile of manuscript, each sheet covered in her neat, precise hand. The detailed story of John Bristow's service to the underprivileged, recorded by his wife.

The big apartment on upper Riverside Drive was not what it had once been. The neighborhood had run down, the type of tenant had changed. Large apartments had been cut up to make smaller ones. Mrs. Bristow still had her big living room with its view of George Washington Bridge and the hills of New Jersey, but what had once

been her dining room was now part of a reconstructed, three-room flat. Through the thin partition, Mrs. Bristow had learned more than she cared to about a pretty doctor's assistant named Rose Macey.

Did Sam Tichnor expect her to be intimate with a creature like that? Or with the distant young woman across the hall who went in and out with a small boy of five or six? Her name was McTeague and the little boy was Jamie, but beyond that Mrs. Bristow knew nothing about them. They had their own lives to live and presumably wanted to live them in their own way.

By the time she had her dinner—a chop and baked potato, eaten from a tray in front of the gas fire—she had made up her mind to vanquish Christmas by the simple device of treating it like any other day. She would work on the manuscript in the morning, have a noon dinner sent in from the restaurant around the corner, take a brisk walk on the Drive, and spend the evening listening to her favorite recordings.

Having reached this decision she read two articles in *The Atlantic Monthly* and went to bed at ten o'clock.

CHRISTMAS Eve dawned clear and cold. Mrs. Bristow had finished her breakfast and was just thinking about getting down to work when the sound of mop and broom in the corridor reminded her of her gifts for the three little Branagans, children of the janitor. It took only a minute to get them and open the door.

Mrs. Branagan was half way down the hall by that time, her mop lazily pushing a mound of fluff and gum wrappings. At the door of Rose Macey's apartment, she stooped ostentatiously, then came toward Mrs. Bristow with a half-smoked cigar held between thumb and forefinger.

"The BOY FRIEND again," she announced in a stage whisper. "And him with a wife and two kids over in Jersey. How do I know? Branagan saw them, that's how, one Sunday when he was working in a service station on the other side of the Bridge. They all drove in for gas. Oh, Branagan said it was him all right. No mistake. And her a nice, decent girl till he came along."

Pressing her lips together in disapproval, Mrs. Bristow held out the packages. "Be careful of the envelope," she warned. "There's a bill in it." She turned away to stem the flood of thanks and almost collided with a boy who came rushing across the hall.

"Mis' Bamigan," she heard him say in a scared whisper, "my mommy says please come right away."

Mrs. Branagan pocketed the envelope

and deposited the packages on the nearest radiator. "Right away it is, Jamie," she said, planting a hand on his shoulder and steering him toward his own apartment.

Mrs. Bristow started to follow, but just then the door next to hers opened and Rose Macey leaned out to get her newspaper and a bottle of milk. Rising, she covered a yawn with pink-tipped fingers and her eyes smiled a greeting. "Merry Christmas," she said in a not unpleasant voice. "I overslept, I guess. Don't have to go to work today."

"Merry Christmas," Mrs. Bristow answered. And slipping into her own apartment, she shut the door with relief.

It was about twenty minutes later when the Macey girl rang her bell. She wore street clothes now and her manner was brisk, assured.

"They're taking Mrs. McTeague to the hospital," she said. "The ambulance is on the way." She hesitated. "I thought maybe you wouldn't mind keeping Jamie while we get her ready. I told him she was just going away for a rest, but he looks sort of woebegone. It would be better if he wasn't around when they take her out."

"Of course," Mrs. Bristow said. "I'd be glad to help."

Jamie did not see the ambulance come and go. He was sitting on a stool at Mrs. Bristow's feet, fondling a little duck of Steuben glass, which had caught his attention at once.

JAMIE got up and put the duck back on the table. Then he stood in front of her, his forehead puckering.

"I need a candle," he said with childish directness. "I need it bad."

Relief rushed over her. This was something she could cope with. "I've got lots of candles," she said. "Come and see."

He allowed himself to be led to the buffet, gravely examined the thin, ivory tapers she used for her sconces, then shook his head. "A red one," he insisted. "Big, like this." His hands measured the size. "It's to put in the window because—because—"

Understanding came to her, and she smiled down at him. "You're thinking about Santa Claus," she said. "But he always finds his way. I wouldn't worry about that—"

She stopped, her mind foreseeing further problems. "No," he objected, "not Santa Claus. It's to make a wish on when—when—I mean, if somebody's—if you want something—"

The words were confused, the meaning unmistakable. Mrs. Bristow pushed back the dark curls that matted on his forehead. "We'll get a red candle," she promised.



A Child asks for a Star

You quiet, wise,
wondering men who know and love the skies,
you who can make a jet, a satellite
with formulas to guide you and compel you,
make me a star
greater than all the world's piled up munitions are.
Put in it all these things that I shall tell you.
Put in a sorry innkeeper's gruff words, unsaid,
a small straw bed
against the winter night;
a shepherd's crook, and since you once were little as I am,
put in a lamb,
three crowns for three great kings,
some homely, simple things,
toys
for our small world's girls and boys.

You have not made a star like this before,
but there is nothing, nothing, that all men are seeking more.
Sky-lovers, make the best star you can make
for a Child's sake.

SISTER M. MADEIRA, C.S.C.

At twelve o'clock Mrs. Branagan appeared. "I'll be givin' him his lunch with me own three," she said cheerfully. "And him and Timmy can bunk together for a nap when they're through."

In a hurried whisper Mrs. Bristow explained about the candle. The woman's eyes grew big. "Fancy the child remembering that," she muttered. "His mother lit a candle once. 'Twas the Christmas after McTeague took himself off, and she was still hopin' he'd be back. Poor thing, I can see the look of her, tellin' me about it. But that was a good while back. She's got her divorce now." She heaved a sigh. "I wonder would Jamie be wantin' the candle for her—"

Mrs. Bristow nodded. "I promised to get him one," she said.

The woman's face relaxed. "Well, I'll fill his stomach for him, and the Macey girl is tidying up over there. 'Tis little enough."

Left alone, Mrs. Bristow made another attempt to concentrate on her work and thought of the McTeagues.

It was no use. She got up finally, picked up her keys and purse, and went

across the hall in search of Rose Macey. She found the girl—washing the breakfast dishes.

"I'm just about through here," she said. "The living room's done."

Mrs. Bristow's eyes were on the slim, capable hands, the shining, fair head. Young, she thought, with a stab of envy. And lovely. Too lovely for her own good, probably. Obviously not Lucy Bristow's sort at all, yet they seemed to be in this thing together.

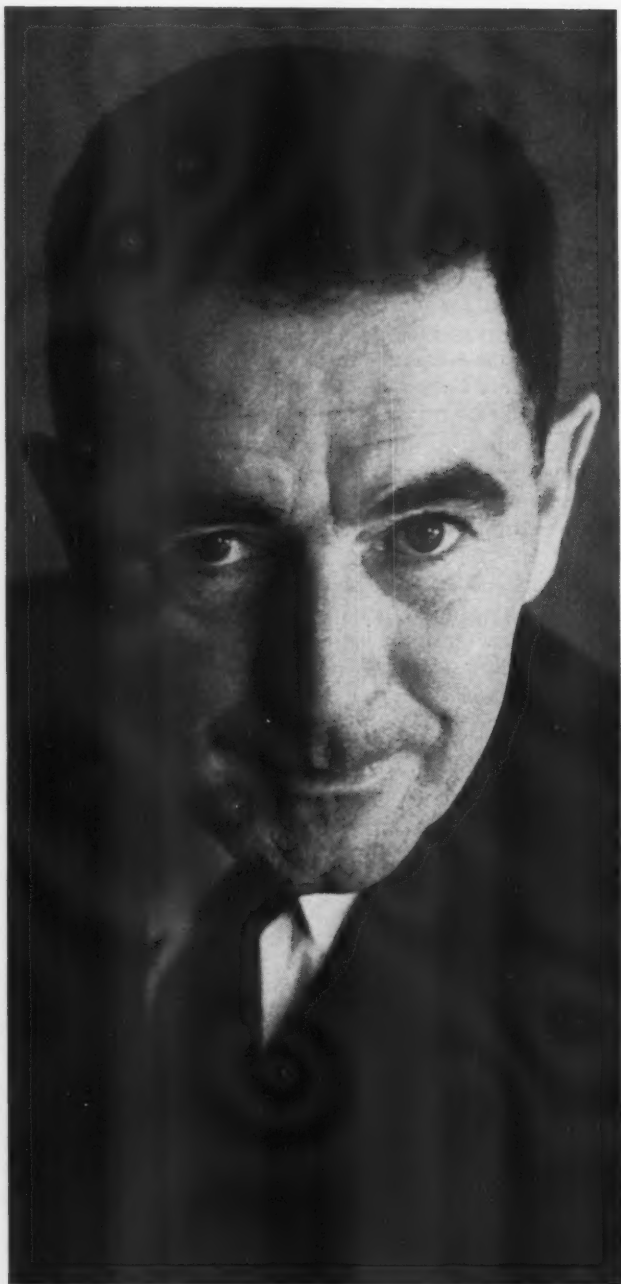
"Jamie wants a candle to put in the window," she said as Rose Macey hung up the towel. "It has to be red, he says, and about this big—" Her thin, veined hands measured the size as the child's pudgy ones had done.

The girl's face broke into a smile. "Why bless his heart," she cried. "I'll buy one when I go out. A little artificial tree too," she added. "He'd get a kick out of that."

"A real tree. Balsam," Mrs. Bristow said quickly, surprising herself. She produced a ten dollar bill. "Here, get what you need. Ornaments, candy canes. If it isn't enough—"

(Continued on page 72)

More than a handout



*Charles O'Neill of Milwaukee:
a Vincentian helping the poor and
homeless around the world*

■ The day-to-day relief work of Charles A. O'Neill or any other social worker seldom makes headlines, so it was unusual to find him smiling from front pages as he did in October, 1956, when he flew home to Milwaukee from Vienna with the first planeload of Hungarian escapees to come to America. As executive secretary of the St. Vincent de Paul Society in Milwaukee, he was continuing work begun in 1948 when the United States permitted entry to the first trickle of Iron Curtain refugees. In 1955, he served on a West German relief study committee. All told, O'Neill and his Vincentians have helped Catholic Relief Services to resettle more than three thousand displaced Europeans in the Midwest. But statistics do not adequately measure the achievement. To fit into the American heartland an exile with only the clothes on his back takes a heap of material assistance, follow-through, and personal adjusting—not to mention preparing the community for him. "What we do, we want to do well," he says.

The diminutive, fifty-six-year-old O'Neill—nicknamed "Jocko" by the late John Cardinal O'Hara, his spiritual adviser at Notre Dame—has been enthusiastic about many things since he was a farm boy at Patch Grove, Wisconsin, where his own great-grandparents were resettled from Ireland. He almost became a farmer, a merchant, a lawyer, a feed salesman, and even a criminologist before he was recommended from South Bend for his present post—itsself a highly advanced idea in 1930. O'Neill arrived in Milwaukee in time for the depression and to serve the long lines of needy people who wound along Walnut Street to his tiny, walk-up office. By working at it, he demonstrated that volunteer Vincentians need professional assistance to help them better serve the poor. The number of Vincentians grew from 300 to 2,000.

Probably the most important thing about Charles O'Neill is that he has been instrumental in extending the frontiers of Vincentian generosity, traditionally local, to the poor throughout the world. In 1958, he was dispatched by Bishop Edward E. Swannstrom, director of Catholic Relief Services-NCWC, to survey the needs of the poor in the Far East. O'Neill's Far Eastern report became part of the 1959 Catholic Bishop's Foreign Relief Fund Appeal, and Vincentians with ample parish treasuries in the U.S. are now "adopting" the Society's needy conferences abroad. O'Neill's next objective: Latin America.

t ... more than sympathy

■ Margaret Driscoll is a front-line casework supervisor for Catholic Charities in the Diocese of Winona, a 300-mile-wide tract bounded by three midwestern states and the rest of Minnesota. She covers most of this ground almost every week to help repair the lives of children and parents broken down by neglect, delinquency, handicap. In a year, she enters four hundred mixed-up lives.

Daughter of a farmer who served on his county welfare board, Miss Driscoll schooled herself in social work at Winona's College of St. Teresa (where she was elected Campus Queen) and at Catholic University. She says she can't understand why adoptions elsewhere seem to require the two to three years she reads about; in Winona, about six months is par. "I think 'screening' is a mean word. We are not just bestowing a privilege; we are also giving the child a *family*. It calls for something deeper and truer than screening."

Miss Driscoll is keenly interested in the emotional adjustment of childless and adopting families, child therapy, the special discretion that goes with the care of unwed mothers, and the training of social workers. In her nineteen years of both Catholic and public relief work, she has helped guide forty apprentices into social work careers. For three years, she was a member of the program committee of the National Conference of Catholic Charities, which is increasingly serving the technical needs of its lay professionals, and she is now a member of the board of directors.

She notes a little too much mobility among Catholic social workers: "Personally, I like to be in one place so I can thoroughly know my community and its people." It is no longer generally true that the Catholic social worker is underpaid and underqualified, she says, and the development of professional status is actually establishing a more profoundly personal rapport between Catholic agencies and their clients. "From a Catholic agency, I can do a lot more for people than I could, say, as a Catholic working in a public agency. Don't get me wrong: I like welfare work very much, but Catholics respond better to people from their own agencies. This gives us more freedom in which to work. I think we are also demonstrating that being a professional does not mean the same thing as being impersonal."

Miss Driscoll tried to turn down the Bene Merente Medal awarded her by the Holy See for her excellent social work. But her bishop insisted she accept it. "Now I'll have to stay on my toes."



PHOTOS BY ED LETTAU

*Margaret Driscoll of Winona, Minn:
a caseworker with the professional—
and personal—touch*

CENSORSHIP

Censorship, in principle, is not un-American. Any self-respecting community can rely on moderate censorship as a sound legal weapon for protecting its cultural traditions and the morals of its youth. But in the long run, community standards can be maintained only by the promotion of positive programs for good literature.

BY DONALD J. THORMAN

JIMMY, fourteen, is an average American boy living in an average American community. Miles away, a perverted huckster of pornography has set up Jimmy as a target for business. He is mailing to Jimmy a first sample of obscene material—sexy photographs or sensuous “literature.” The correspondence is designed to arouse unhealthy curiosity in an adolescent and is accompanied by an invitation to write and buy “more of the same.” That many youngsters take the bait is shown by the fact that the smut racket in the U.S.A. is grossing annually from 500 million to one billion dollars.

Against this form of perversion, parents, if they wish, have a remedy in the law. Federal laws prohibit sending obscene material through the Post Office.

But suppose you send Jimmy down to the drug store or corner newsstand for a copy of your favorite magazine. Chances are his immature personality will be subjected to a deadly barrage of suggestive titles and photos of half-clad females which hit him with hard impact from magazine covers. The paperback rack will likely offer an ample supply of *Lady Chatterley's Lover*, *Peyton Place*, and dozens of similar titles, many of them seductively illustrated. How can you protect Jimmy?

If you try to invoke the law you are apt to find little help. Why? Because, in view of court decisions in recent years, much of this morally objectionable material is no longer classified as *legally* obscene or pornographic. In fact, some of this material which might well horrify you personally may actually be held in esteem by certain judges who interpret the law, as happened, for instance, in an unusual case last spring

ORSHIP

in the New York State Court of Appeals. The court not only approved the legality of sending *Lady Chatterley's Lover* through the mails, but one of the three judges declared he found the controversial D. H. Lawrence novel "refreshing," while another said it was full of "moving tenderness." The third judge, while agreeing it could not be restrained from the mails legally, merely compared its contents to the kind of writing which the public "can easily see written in public toilets . . ."

Obviously, there is now a big gap between what is *legal* and what is *moral*. In this area, we find the crux of the battle of words and laws currently being waged between those who flatly reject any kind of censorship whatsoever and those who are seeking some democratic way of protecting their Jimmy or Sally from the smut that threatens their emotional and spiritual development.

Here is an urgent problem for parents, an acute problem for every self-respecting community, a grave problem for the whole nation. Many Americans were shocked when they read statistics of our soldiers taken prisoners during the Korean War. To find that one out of every three became a collaborator was an ominous warning to all of us of the softness, the lack of moral character in many of our young people.

Is there any defense against the flood of smut that so frequently flows into our community through the gap between the *legal* and the *moral*? The answer lies in three important words: *contemporary community standards*.

Till 1957 there was a great deal of confusion in courts over the definition of obscenity. Because of the lack of a legal definition, many statutes against

obscene literature were rendered inoperative. However, in 1957, in the important *Roth* case, the Supreme Court handed down a decision on censorship. In giving the decision, the high court approved a definition of obscenity which now provides all lower courts with a practical norm for legally determining obscene material: "Whether, to the average person applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

THIS DEFINITION has opened up two paths leading to the solution of our problem. The first is a long-range educational program for raising community standards and giving the people in the community an understanding of the problem. Secondly, once this public opinion has been formed and firm agreement reached, then the people of this self-respecting community can take vigorous action by making known to proper legal and judicial agencies their community standards of public morality.

This second approach has been carried out in a calm, effective manner by the Citizens for Decent Literature—a civic organization active in various communities since 1956 and organized nationally since last February.

CDL founder, Charles H. Keating, Jr., of Cincinnati, is convinced that the standards of many communities are higher than generally recognized. The problem, he asserts, is for citizens to let public officials and the courts know what their standards are.

"When the public clearly shows that it considers filthy and revolting publications unfit for our society," Keating ex-

plains, "the courts are greatly aided."

Police and prosecuting attorneys in many areas are afraid of being made to look ridiculous by the press or by defense attorneys when bringing an obscenity complaint to court. If the public remains apathetic, officials are naturally inclined to avoid arrests and prosecutions. But when the public writes intelligent and positive letters to these officials, they are encouraged to enforce existing laws, knowing that they will not become lonely targets for the usual brickbats.

Probably most typical of CDL's operating procedure is its very first case. Here, CDL worked out its formula for legal enforcement of existing laws.

The first step was educative. CDL worked to awaken the people of Cincinnati to the fact that almost any local newsstand carried moral poison in the form of paperbacks and magazines. These were not merely magazines decorated with a few risqué photographs of semiclad or nude females, but periodicals which advocated perversion, immorality, and deviant behavior as a way of life.

Through the efforts of a group of ladies in the community, some 75,000 signatures of women were obtained in a city-wide "Mothers' March on Obscenity." This civic action made the facts on indecent literature known to the women of the Cincinnati area. Thus, Cincinnati's Police Chief, Col. Stanley Schrotel, was assured of public support.

DONALD J. THORMAN, Managing Editor of *Ave Maria*, is a member of the National Advisory Board of the Family Life Bureau, N.C.W.C.

Soon a policeman on the vice-squad investigated a shop near two elementary schools. He found that the store carried gravely objectionable magazines. He arrested the woman in charge for violating the city's ordinance against possessing, displaying, or selling "obscene, lewd, lascivious, indecent, or immodest" books, periodicals, and objects.

When the case came up for trial, it appeared that this was going to be just one more occasion when a high-priced defense attorney would make fools of the police and prosecution before a half-filled court room. But that was before CDL. As it turned out, there were so many interested spectators present that Judge Gilbert Bettman had to move the trial to a larger courtroom.

To strengthen their position, Citizens for Decent Literature had obtained the volunteer help of a psychiatrist and two psychologists as expert witnesses for the prosecution. Their testimony was to the point: "This magazine . . . would not only condone but encourage certain abnormal sex acts, sadism, fetishism, and masochism, cruelty in a variety of forms . . ."

Judge Bettman's 17-page decision said the material was "beyond any reasonable doubt obscene." The defendant was found guilty as charged.

But there is another important phase to the problem, arising from that type of literature which, in the words of a statement issued by the American Catholic Hierarchy in 1957, "may fall short of what is legally punishable and may still defy the moral standards of a notable number in the community. Between the legally punishable and the morally good there exists a wide gap. . . ."

What is further needed is a positive program to encourage the reading of decent literature, to raise community standards of tastes and decency, so that the sleazy, cheap, and vulgar publications will fall by the wayside for lack of an audience.

In this area, censorship is no answer, because once we move from the area of that which is blatantly filthy we find citizens of a community beginning to disagree on what should be censored. Without community agreement, censorship in a democracy is unworkable.

Few Americans would object to that basic censorship which expresses the consensus of an overwhelming majority of our citizens. But many Americans would draw the line about any other kind of censorship. In fairness, it should be pointed out that they have sound reasons for their objections.

A respected publisher, M. Hughes Miller, President of Bobbs-Merrill Company, points out: "Our industry, and publishers individually, have a rather

fine record as to avoiding obscenity in our publishing program. Nearly 150,000 different books will be published this decade. Some of them will be cheap and tawdry, tasteless and sensational, some of them will be lurid. Isn't this part of the price of freedom? . . ."

In their statement on censorship our bishops have commented: "Our juridical system has been dedicated from the beginning to the principle of minimal restraint. Those who may become impatient with the reluctance of the state through its laws to curb and curtail human freedom should bear in mind that this is a principle which serves to safeguard all our vital freedoms—to curb less rather than more; to hold for liberty rather than for restraint."

IF TIGHT CENSORSHIP is not the answer, then we must look to a positive program to raise community standards. To come up with practical answers, we turned to a cross-section of experts who are vitally concerned with the morality of our youth and who have a special interest in the problem of raising community standards. Here is the way these experts answer this problem:

► Bishop Albert R. Zuroweste of Belleville, Illinois, Episcopal Chairman of the Press Department of the N.C.W.C. and honorary president of the Catholic Press Association, observes: "Community standards can be raised only by proper education. . . . parental and teacher guidance to channel children's reading habits are fundamental."

► Mrs. Kathryn E. Granahan, chairman of the House Subcommittee on Postal Operations, says: "Outlawing obscenity will not substitute for parental guidance . . . Parents, school teachers, and others who come in contact with our children must supply them with something positive and wholesome . . ."

► Father Harold C. Gardiner, S.J., author, veteran literary critic of *America*, remarks: "An education that puts emphasis on *good taste* can do a great deal. If the younger generation . . . can be brought to see that such trash . . . is an insult to intelligence and civilized manners, something will have been done to reduce the audience for the trash . . ."

► Msgr. Thomas J. Fitzgerald, executive secretary, National Office for Decent Literature, spotlights the importance of enlisting the good will of distributors and publishers: "It is my firm conviction that local periodical distributors must ultimately be the community force that rids the racks of objectionable publications. Between the legally obscene and the accepted standards of community decency, there is an area

where distributors have a responsibility. . . . The publishing industry has a responsibility to raise community literary tastes . . . working with educators in the schools, through forums, through provocative articles in its own magazines and through advertising. . . ."

► Dan Herr, president of the Thomas More Association, also emphasizes the need for accenting the positive: "Unless dirty books are replaced with good books, the problem will never be solved. The answer would seem to be in the home, but parents, most of whom are well able to resist the appeal of books, need direction and encouragement. We have seen how effective a parish-wide or city-wide campaign against pornography can be. To my knowledge, a similar crusade for good reading has never been tried. I think the results could be magnificent."

► Father Francis X. Canfield, president of the Catholic Library Association, pleads for mass production of good books and a literary atmosphere in the home. He says: "Making good literature available in inexpensive editions is one of the most effective means to thwart the morally objectionable. . . . Teachers and school libraries have not only an opportunity but a responsibility. . . . Parents must read and give positive encouragement to good reading among their children. Books as gifts at Christmas and birthdays, conversation about books, allusions to characters and plots in good books—these are some of the devices parents can use. . . ."

► Alphonse F. Trezza, executive secretary, Catholic Library Association, emphasizes long-range planning on national as well as local levels: ". . . national groups should continually emphasize the positive approach to the reading of good literature. The Catholic Library Association, for example, has for the past twenty years sponsored Catholic Book Week . . . This year over a half-million of our reading lists, *The Best in Catholic Reading*, were distributed throughout the country. . . . raising community tastes and standards is, of course, long range . . . Catholic high schools and colleges, to a large extent, are shirking responsibility . . . seniors in high school and college students . . . must be permitted to read fiction and nonfiction of varying quality, and, under the guidance of a good teacher, learn to distinguish between trash and art, realism and filth."

In the long run it will have to be the positive interest of parents in good reading, in reading that ennobles and refreshes, that will check the flood of smut and turn the tide in favor of decency and community respectability.

CASEY IS NO CLOWN



**Casey Stengel looks funny, reads funny,
and talks funny, but he is no clown**

BY RED SMITH

When the Yankees were seeking a manager to replace Bucky Harris after the 1948 baseball season, it was George Weiss, then director of the farm system, who brought up the name of Casey Stengel.

"That clown?" said Ed Barrow, the elder statesman of the executive offices. "You wouldn't dare bring him into New York."

In 1953 when the Yankees were going for their fifth consecutive championship under Stengel's direction, Weiss was asked what inspired the nomination in the first place and why he had pressed it in spite of Barrow's opposition. Certainly there was nothing in Stengel's record as a manager in the National League—three seasons in Brooklyn and six in Boston without one team in the first division—to suggest that this was the ablest man in the profession.

"It started back in 1925," Weiss said, "when Casey was managing Worcester in the old Eastern League and I had the New Haven club. We saw a lot of each other and talked baseball and—well, you know Casey. I don't have to tell you that we might start talking

at dinner and the next thing I'd know it would be daylight and Casey would still be talking and I'd still be learning.

"I felt then that this was the sharpest baseball mind I'd ever encountered, and nothing ever changed that opinion. I had occasion to study his methods in 1945 when he managed the Yankees' farm team in Kansas City. Sometimes he would make moves that mystified you, but when you asked about them he always had an explanation that made such sense you couldn't disagree.

"There was one other point," Weiss said. "You know, when he was with the Boston Braves he bought stock in the club. Here was a man so wrapped up in baseball that he invested his own money in it."

In their twelve years together as general manager and field manager of the world's most successful ball club, there were occasional published rumors—altogether without foundation, as far as I know—of friction between Weiss and Stengel. Then when the Yankee owners fired Casey, George Weiss, the toughest, most coldly efficient business man in the game, cried.

All through the 1960 season and

World Series, there was widespread speculation about the possibility that this might be Stengel's last year with the Yankees. The baseball public was prepared to see him step out, but it was assumed the decision would be left to him. When Dan Topping and Del Webb were caught jerking the rug from under the old gentleman, fans were scandalized.

Though not many fans are aware of it, this was not the first time the manager of a pennant winner was fired. When the Cardinals of 1928 couldn't win one World Series game from the Yankees, Sam Breadon was so chagrined he demoted Bill McKechnie to Rochester, replacing him with the immature Billy Southworth.

By the following July, Breadon recognized his mistake, admitted it publicly, and restored McKechnie to the job. When McKechnie told an interviewer that Topping and Webb would rue the day they let Stengel out, he was speaking as an authority.

The announcement that Casey was through was made five days after the Yankees lost the World Series to Pittsburgh. This timing led many to believe

that the infield grounder that took a bad hop, put Tony Kubek in a hospital, and cost New York the world championship also cost the manager his job. It wasn't so.

The decision to replace Stengel at the age of seventy was reached before the season opened. Casey knew about it then, but when the showdown came he was too honest, or too stubborn, or too deeply hurt, to go along with the fiction that he was stepping down voluntarily.

He could have spared his employers embarrassment but he didn't owe them that. After ten pennants and seven world championships in twelve years, they owed him the privilege of allowing him to pick his own time for retirement.

Partly because the Yankees have had such a monopoly on success, partly because many Americans outside New York are suspicious or resentful or envious of New York's size and dominant position in finance and commerce and politics and the arts, there is a huge body of Yankee-haters in this country. Yet it is unlikely that the most dedicated anti-Yankees ever hated the Yankees' manager, Charles Dillon Stengel.

He seems to hold the affection of Americans as Charlie Chaplin once held it, as Will Rogers did, as Art Carney does—the special, warm place in their hearts reserved for clowns.

Respecting the man for his proved and acknowledged skills, the general public still regards him as a comic figure. There is comedy in his appearance—the gaunt, grimacing features framed by great, flapping ears; the grotesquely wide shoulders of an otherwise shrunken figure; the knee-sprung, splay-foot gait of the old gentleman padding from dug-out to pitcher's mound and taking care never to step on the foul line.

He can tell funny stories in a funny

fashion. The shattered syntax which has come to be accepted as his normal speech is amusing to read—though its true flavor has never been captured in print—and often hilarious to hear.

"That clown," Ed Barrow said, and was never so wrong in his life. Casey Stengel looks funny, talks funny, reads funny, and is no clown at all. He is an earnest, dedicated, extraordinarily gifted man with most of the frailties common to men and somewhat more than the average endowment of talent.

After twelve years, it must seem to many fans that Casey has been sitting on the Yankees' bench since the beginning of time, contentedly cuddling all the picture cards to his flanneled bosom. Those fans should have seen him in St. Petersburg, Fla., in 1949, his first spring training term with the Yankees.

The Yankees had finished third in 1948. There was reason to feel that they were demoralized as an organization. As individuals, they had their own problems—Joe DiMaggio, a bone spur on a heel, Phil Rizzuto, a sore arm. The new manager was hectoring and harried by questions: Why was DiMaggio privileged to live alone at the beach instead of in the team's hotel? When would Rizzuto be asked to play shortstop and throw hard? What did the manager intend to do about players who squandered their evenings at the dog track?

Casey was beside himself. "I never had big guys like these before. Why won't they leave me handle 'em by myself?" Against most expectations, he won that year and the next and the next and still the next. By then he was able to look back contentedly and review it in pure Stengelese:

"We had Mister DiMaggio that walked out there today and when I tell you that DiMaggio with the cheers he

received every one of 'em shoulda been given by myself and I shoulda yelled all winter during my off-season because of the success that the club had with him at the bat and the wonderful ketches that he made in the outfield. I also had Tommy Hendricks, who was one of the greatest hitters that I ever saw in my life to walk up and git the ball that he wanted in a pinch and I also had Mister Keller who was one of the greatest outfielders I ever saw in my life as far as puttin' effort into his work—strong, just wouldn't give in, and he always believed and all three of those men that a manager run a ball club which is an amazing thing . . ."

That was Casey, feeling good. Think of another day, when he didn't feel bad. It was October 7, 1950, and the Yankees had won three World Series games in a row and were beating the Phillies, 5 to 2, in the fourth game. A rookie named Whitey Ford had shut out the Phillies for eight innings but now in the ninth Philadelphia had scored two runs and had two more on the bases, with two out.

The Yankees' manager walked out to the blond kid on the mound. "I hate to take you out," he said, "but we got a chance to wrap it all up right here. You done splendid, and you wouldn't have no trouble now except for a coupla lousy little hits through the infield that was my fault, not yours. I waved to the shortstop to move him over and he didn't see me and I shoulda stopped the game to tell him but I didn't."

This was Casey's method for making a kid named Whitey Ford feel better about going out and letting Allie Reynolds come in for the putout that delivered the world championship.

Casey told this story and his conscience hasn't bothered him to this day.

In The Sign Next Month

**THE
AGED
AND
DIGNITY**

In Two Parts

**THE YEARS OF
RICH REWARD**

By Frances Parkinson Keyes

**COMPANIONSHIP
ON A CAMPUS**

in photos

THE HATRED THAT SPLIT AMERICA

A Sign flashback to the eve of the Civil War

By Milton Lomask

Stage and Screen



Kevin Corcoran with his jungle playmate in a scene from Walt Disney's delightful "Swiss Family Robinson"

BY JERRY COTTER

★ Swiss Family Robinson

Johann Wyss' famous adventure classic comes alive on the screen through the special magic of Walt Disney and his organization. The result of many years intensive planning, the production is a sheer delight and one of the year's most rewarding experiences.

The island of Tobago in the West Indies proves an ideal location for the familiar story of the shipwrecked family and its problems, dangers, and joys as castaways. The famous tree-house in which the Robinsons created for themselves a measure of comfort and safety becomes a split-level affair which is both intriguing and realistic.

The players in this classic charade have been excellently cast with John Mills and Dorothy McGuire as the parents; James MacArthur, Tommy Kirk, and Kevin Corcoran as their sons; Sessue Hayakawa, as the pirate chief; Janet Munro and Cecil Parker, as the captives. Theirs is a rugged assignment, and they master it convincingly.

Swiss Family Robinson has received a special commendation from the Legion of Decency, as outstanding family entertainment. It is well worth your support, especially during the holiday season.

★ Movie Reviews in Brief

TEN WHO DARED was originally produced as a two-part TV show, but is being released as a feature motion picture instead. As a historical document it has considerable value, but it lags somewhat in dramatic impact. Based on the journal of Major John Wesley Powell, the first white man to ride the turbulent Colorado River rapids, it is often thrilling, but not always impelling. Powell's exploration of the Grand Canyon region provides the cameramen with an opportunity to roam the always fascinating area of the Canyon, but the story line is slim and unimpressive. The conquest of the River is tingling, but the lead-in scenes are on the placid side. (Buena Vista)

SPARTACUS is big, sprawling, and about as exciting as an ice-cream soda. It bursts at the seams with action, both bloody and romantic. It glamorizes the slave Spartacus, who has risen high in Marxist hagiology. It verges perilously close to the blasphemous. It wallows in gore. It elaborates on history, not always to good effect. It overstates violence and uses romance for sensational excess. It is overlong and not always intelligible. It throws historical fact to the winds, in order to provide horse-opera spectacle for the mass audience and to give Kirk Douglas a maximum number of close-ups.

The screenplay was written by Dalton Trumbo (from a novel by Howard Fast), a member of the Hollywood Ten who refused to state whether or not they were Communists. There is no discernible Communist propaganda here, unless one wants to split hairs in the dialogue used as part of the struggle between the revolting slaves and their patrician Roman masters. The acting honors are divided among Peter Ustinov, Laurence Olivier, and Charles Laughton. In addition to being big and overlong, this may well be offensive to many on grounds of suggestive display, an implied blasphemy, and gruesome scenes. (Universal-International)

SANTA CLAUS, a Mexican import with expert English-language dubbing, is another top recommendation for the family this Christmas season. Although the story is primarily for the youngsters of third-grade and lower, the imaginative use of camera and color gives this moppet

musical an added charm. Interludes by Chinese, Russian, and South American youngsters are added assets in this delightful fairy tale which was voted the Golden Gate Award as the best family picture of 1959. (K.G. Murray)

From Spain comes **THE BOY WHO STOLE A MILLION**, a comedy with melodramatic overtones and intriguing backgrounds. Valencia is the setting, and the title role is played by a twelve-year-old bank messenger who "borrows" some money to help his father reclaim a taxi impounded for a mechanic's bill. When news of the robbery spreads, the boy becomes a target for the local police and the local branch of the Mafia. The chase scenes are exciting and the comedy moments entertaining, in a family comedy well worth seeing. (Paramount)

KEY WITNESS is a stinging, fast-moving melodrama dealing with gangland pressure on a young father who has witnessed a brutal killing. He is the only witness to the crime willing to talk to the police, but soon finds that his family has become a target for the vengeful hoodlums. A strong suspense story, this is marred somewhat by the unnecessary inclusion of a racial angle which is extraneous and dramatically unsound. Jeffrey Hunter, Pat Crowley, Dennis Hopper, and Susan Harrison are exceptionally good in the leads of this adult chiller. (MGM)

Any Western reaching the screen these days must have superior qualities to survive the TV competition, and **THE MAGNIFICENT SEVEN** almost makes the grade. Its theme is both popular and dramatic: that man must take a firm stand against evil, even in the face of overwhelming odds. The setting is a Mexican village, harrassed by native bandits who rob them periodically. Determined on a course of action, the villagers cross into the United States and hire seven professional gunmen to help them defend their homes. Though there are exciting moments, there are turgid stretches as well, as the men exhibit varying degrees of courage and fear before the right triumphs. The acting is uneven, with Horst Buchholz of Germany and Steve McQueen most convincing. Yul Brynner is miscast in this type of film. Superb photography is a decided asset in this adult Western. (United Artists)

THE WORLD OF SUZIE WONG is modern-day Hong Kong and, as a Technicolor tour of the Oriental metropolis, this has its value. The story and setting remain dismal, however, despite the color cameras and the ability of Nancy Kwan, playing a Chinese girl resigned to her life as a prostitute. William Holden, as an American painter for whom she models and whom she eventually marries, portrays the witless Yank in just that fashion. The kaleidoscope of a teeming city comes across effectively, but the morality is sodden, and the principal characters evoke scant sympathy. This is both tawdry and trite in its efforts to sentimentalize sin. (Paramount)

LET NO MAN WRITE MY EPITAPH probes the depravity and the tragedy in the lower depths of Chicago's South Side. It is based on the Willard Motley novel, but the adaptation fumbles and never quite achieves either sympathy or dramatic power. The sleazy situations and sordid atmosphere, in which drug addiction, prostitution, and degeneracy thrive, have the requisites of a genuine social tragedy. However, the story never quite develops, and the characters are dim and two-dimensional. Shelley Winters is a dope-imprisoned mother attempting to raise her son in a vile atmosphere; Ricardo Montalban, a narcotics peddler; Burl Ives, a sodden, disbarred judge; Ella Fitzgerald, an addict; and James



Laurence Olivier, Anthony Quinn, and Marie Powers offer electrifying performances in "Becket"

Darren, the teen-ager clawing his way to maturity through the mire. They deserve pity, but in this arid adaptation they seek it in vain. (Columbia)

Long ago and far away for most adults is the story of Jonathan Swift's beloved classic about the adventurer who sought a land less politically and morally corrupt than his own. **THE THREE WORLDS OF GULLIVER** brings it back in a colorful, exciting depiction aided by a new process called Dynamation (used only once before in *The Seventh Voyage of Sinbad*). This permits the screen to combine scenes of Gulliver with both midgits and giants, without the use of cartoon images or puppets. The tale—though thrice told—is always exciting, and in this version it manages to hold interest despite the competition of unique technical angles. It is a fascinating family show for the holiday season. (Columbia)

MIDNIGHT LACE handles a familiar theme with a fair degree of originality, but its principal asset is in performance. Doris Day acquits herself surprisingly well as the American wife of an English financier, terrified by a series of phone calls threatening her life. The setting is a Hollywood version of Mayfair, with Rex Harrison, Myrna Loy, Herbert Marshall, Roddy MacDowall, and John Gavin involved as suspects. The ungathered ends may annoy the mystery fans, but avid moviegoers and telephone operators will not be confused. (Universal-International)

★ Becket

Few recent dramas have been as arresting and powerful as this translation of Jean Anouilh's French success. **BECKET** is theater magic, due mainly to the brilliant performances of Anthony Quinn as Henry II and Laurence Olivier in the title role. Yet it is not without its mis-steps,



Kerwin Mathews lives in "The Three Worlds of Gulliver" in the film version of Jonathan Swift's beloved classic



Doris Day and Rex Harrison in the suspense drama "Midnight Lace"

and one grotesque attempt at farce is both regrettable and stupid.

Anouilh's interpretation of history and his evaluation of Becket and Henry come under the spell of what has long been his pessimism about life and humanity. He is willing to concede to Becket sincerity, sainthood, and a heroic determination. For the royal antagonist, the author has created a man of passion, force, and anger. Their turbulent relationship, climaxed in tragedy for the king and martyrdom for Thomas à Becket, has all the ingredients of tremendous theater, as we saw once before in T. S. Eliot's *Murder in the Cathedral*.

In this approach, there is emphasis on the King's romantic didoes, and there is an inference that the early life of Becket was not above reproach in such matters. This is pure Anouilh and not historical fact. Again, in one brief scene, the Pope and a Cardinal Secretary of State are lampooned. Of course, Anouilh's approach to the hierarchy is as cynical as his general outlook on life.

However, the drama is beautifully written, staged with a high degree of excellence by Peter Glenville, and the production is enhanced by the electrifying performances of Olivier, Quinn, and the entire company. Principal among them is Marie Powers, who offers a superb vignette.

Bearing in mind the controversial angles, this is one of the most interesting and provocative presentations of the current season.

★ Other New Plays

The Blackfriars Guild is celebrating its twentieth anniversary with a lively and humorous farce, **SHEPHERDS ON THE SHELF**. Written by Father John P. O'Donnell of Quigley Prep in Chicago, the comedy is set in "Tenebrae House," to which the Bishop of a California diocese sends his priests when they reach sixty-five. It is run by an eccen-

tric young doctor who sees to it that the priests consume plenty of sauerkraut juice and take up hobbies like finger painting, bongo drums, and alligator raising. An Indian mystic, the FBI, a Russian spy, and ultimately the Bishop himself, enliven the performance. The fun is spirited, good-natured, and welcome in this, the fiftieth original play presented in the oldest of the off-Broadway playhouses.

Television audiences need no introduction to Elaine May and Mike Nichols, a brash team of satirists who find the PTA, Tennessee Williams, teen-age "steadys," Pirandello, and "momism" fair game. They call their highly successful Broadway revue **AN EVENING WITH MIKE NICHOLS AND ELAINE MAY**, and it is just that. For those who enjoy an intimate performance in which the mood is relaxed and the humor sharp-edged, this is relaxing and genial.

Maurice Evans dons the role of a crusading minister in **TENDERLOIN**, a musical patterned on though not as compelling as *Fiorello*. The character is based on the real, and very vehement, Dr. Charles H. Parkhurst, who made a turmoil of New York's Tenderloin district back in an era when sinners had never heard of Freud. Evans should have remained with the Bard for, although he does have a pleasant singing voice, his present assignment is less than commanding. As a crusading minister, he is bedeviled by a libretto in which virtue is in no wise triumphant, vice is coy, and the basic moralities are for squares. There is a fairly attractive score, a new singing star in Ron Husman, and some interesting Cecil Beaton sets, but the assets are all but swamped. The villains of this heavy-handed satire are the crusaders, the police, and virtue, while the lively ladies of the bordellos are cute, smart, and as irresistible as the Lorelei. Neither Evans, Husman, nor the tunemakers can make this play.

by Adrian Lynch, C.P.

THE SIGN POST

"The Sign Post" is an information service for our readers. Letters of inquiry should be addressed to "The Sign Post," c/o THE SIGN, Union City, N. J. Inquirers should identify themselves by giving name and address. Only the address will be added to questions, when answered, and this will be omitted on request. Anonymous letters will not be considered. Questions are answered in order of their reception and printed as promptly as possible. Questions are not answered by personal letter. Urgent cases of conscience should be referred to one's pastor or confessor.

Spiritual Direction

Am I wrong in being so disappointed when no spiritual direction is ever forthcoming in confession? I have reference to weekly confession to the same priest. Perhaps you will say, why not change to another, but that seems to be a hopeless merry-go-round, unless you know where to go.



The desire for spiritual direction is a good thing, because it is a sign of a sincere desire to make progress in the spiritual life, "the more abundant life" that Our Lord came on earth to give. All masters of the spiritual life counsel spiritual direction for progress in perfection. Pope Leo XIII put its necessity in this way: "God in His infinite Providence has decreed that men for the most part should be saved by men. Hence, He has appointed that those whom He calls to a loftier degree of holiness should be led thereto by men."

Some of the faithful complain that many confessors have little or no interest in spiritual direction of lay people. They say that their confessors confine themselves to hearing their sins and imparting absolution, and perhaps adding a general sentiment that has little impact on individual souls. It must be added that there are lamentably few secular people who have any desire of spiritual direction; they may never have heard of such a thing for lay people. They do not realize that Our Lord's words, "Be you perfect, as your Heavenly Father is perfect," apply to them, as well as to priests, monks, and nuns.

When the desire of direction arises, one ought to mention it to one's confessor—and ask him to act as spiritual director, or, if he does not consider himself qualified, to recommend a priest who would agree to act in this capacity.

In your town you have a convent of religious priests who are trained in ascetical theology and endeavor to practice it themselves. In case your regular confessor does not agree to act as your director and is unable to recommend another, I suggest that you go to confession to one of the Fathers, and mention your desire to him.

One thing you ought to avoid is confession when there are large numbers of people who are as anxious to receive absolution and withdraw as you are to receive the extra

attention involved in spiritual direction. This will ordinarily delay the confessor and arouse impatience in those waiting for the mere essentials.

In place of individual direction by a priest, lay people who wish to grow in holiness of life can profit a great deal by pious reading. The Holy Scriptures hold the first place because they are the Word of God. The New Testament is especially to be recommended. Then spiritual books, as *Introduction to a Devout Life* by St. Francis de Sales, *The Imitation of Christ* by Thomas a Kempis, *The Spiritual Life* by Fr. Tanquerey, *Christ, the Life of the Soul* by Abbot Marmion, *A Layman's Way to Perfection* by Fr. Eiten, S.J. The latter is especially good because it treats of the struggle for perfection by laymen in the modern world and everyday problems. Good luck to you in your search.

Occasion of Sin

Is it wrong for a girl in her mid-thirties, who lives alone, to ask male acquaintances to her apartment, after coming from a date? I don't mean a boy friend, just casual acquaintances. They are gone before midnight. My mother tells me that I am placing myself and friends in an "occasion for sin." Does this old rule still hold true, or am I right in my thinking?

You will be wise if you listen to your mother. The old rule about occasions of sin still holds true, and always will. It's divine.

Until Death

I was married when I was in service to a girl I had known for a year. We were both Catholic and married before a priest. When I was fighting in Korea, my wife was unfaithful. After I was discharged from service, she got a divorce. I found out afterward that she was pregnant by another man, whom she married. If I should want to get married again, would the Church allow me?—Los ANGELES, CAL.

When you contracted marriage before the priest, you took each other "from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part." The Church teaches that a ratified and consummated marriage can be dissolved only by the death of one party. Therefore, you would not be free to marry again, so long as your wife still lives.

Burial of Agnostic

Will the officials of a Roman Catholic cemetery allow an agnostic husband and father to share a plot in a Catholic cemetery together with his Catholic family?

The Canon Law in this matter is as follows: interment with ecclesiastical rites and in consecrated ground is granted to all baptized Catholics, converts, and catechumens, but denied to apostates, heretics, schismatics, Freemasons, the

excommunicated, deliberate suicides, duelists, those who have ordered their bodies to be cremated, and public sinners, unless before death they gave some signs of repentance. In cases of doubt, the Ordinary of the place is to be consulted. (Canons 1239, 1240)

Episcopal Church: Disciple and Apostle

- (1) Was the Episcopal Church the first Catholic Church?
(2) What is the difference between an apostle and disciple?
—BUFFALO, N. Y.

(1) I presume that you mean the Protestant Episcopal Church, because the term Episcopal Church usually signifies one of the Protestant denominations. Hence, it is not Catholic.

(2) The words disciple and apostle are of Greek origin. The former in its ordinary meaning denotes a pupil or scholar, as distinguished from his teacher. It also means one who follows the teaching of a certain leader. John the Baptist had his disciples, and Jesus also had His. From the disciples Our Lord chose twelve whom He named apostles. (Luke 6:13) An apostle is a messenger or delegate. In a special sense, the twelve apostles were sent by Our Lord to preach the Gospel throughout the world and to convert all nations. (Matt. 28:18-20)

Soldiers and Abstinence

I know that a Catholic boy in the service may eat meat once a day on Friday and other days of abstinence, but when he is home on leave must he abstain like the rest of us, or may he still have meat once a day?—CHICAGO, ILL.



According to the *National Catholic Almanac* for 1960, page 128, "while on active service all members of the Armed Forces are dispensed from the Church law of fast and abstinence, except on Ash Wednesday, Good Friday, Holy Saturday, and the vigil of Christmas. This dispensation is personal and applies to the individual wherever he may be. It also applies to his wife, children, parents, and servants, if he is habitually residing with them, whether on or off the post."

If he is on leave on a visit to his family and does not reside with them, he may eat meat on Friday, if he wishes, but his dispensation does not apply to others of the family as it would do if he lived with them habitually. The dispensation does not say that he is limited to one meal of meat on Friday.

Peter's Denial

Was St. Peter's denial of Our Lord deliberate or premeditated or rather due to his impulsive nature? All four Evangelists record the incident without trying to mitigate the fault.—CHICAGO, ILL.

Perhaps the best answer is to say that his denial was voluntary under one aspect and involuntary under another. That is, he deliberately declared he didn't even know Jesus, but would not have done this were he not asked in the present circumstances. The reason for his denial was his presumption. He failed to take warning from Our Lord; he boasted that the other apostles might deny Him, but not Peter. He would even go to prison and death, but never deny Jesus. Yet we know what happened. This bitter experience

taught him not to have excessive reliance on himself, but to put his trust in God and to "pray lest he enter into temptation." Our Lord's threefold question about his love for Him on the shores of the lake was a gentle rebuke for his triple denial. (John 21:15-17) Humility supplanted presumption.

Grounds for Annulment

Under what conditions may a marriage between two Catholics be annulled, and what should be the attitude of a third party to the people involved?—CADYVILLE, N. Y.

The grounds upon which a declaration of nullity may be made are substantial defects in the contract and invalidating impediments arising from the natural, divine, or ecclesiastical laws, which existed between the parties at the moment of entering into the contract, or essential defects in the form or solemnity of the marriage. For example, lack of canonical age, lack of proper form, lack of valid consent, existence of a previous bond. It must be remembered that an annulment does not sever a bond already existing but is a formal declaration by competent ecclesiastical authority that a true bond never existed because of some substantial defect. Before the competent ecclesiastical authority declares a marriage null, the parties involved must conduct themselves toward a third party as married and not free to contract another marriage until the formal declaration of freedom has been issued.

Third Order of Mary

Recently I heard about the Third Order of Mary. Please explain the condition of membership and the benefits therefrom.—CAMBRIDGE, MASS.

Third Orders Secular are bodies of the faithful living in the world, who strive for Christian perfection in association with, and according to the spirit of, various religious orders and congregations. Third Order of Mary was founded and canonically approved on December 8, 1850, at Lyons, France. Its purpose is to reproduce the spirit of the Holy Family of Nazareth in every state in life and to sanctify Catholic home life by modeling it after that of Jesus, Mary, and Joseph. It is directed by the Marist Fathers. Information about conditions of membership will be supplied by the Provincial Director, 27 Isabella Street, Boston 16, Mass., or by any community of Marist Fathers.

Teen-Age Freudians

Several of our teen-age boy classmates have started reading books concerning Sigmund Freud's theories and have stopped attending Sunday Mass. They defend themselves against criticism by saying, "Why should we go to church? We'd only be hypocrites!" We would appreciate the name of some organization which would supply us with pamphlets refuting these boys' attitude.—BRIDGEPORT, CONN.

Truly, "a little knowledge is a dangerous thing." That is why the Church regulates the process of learning so that the increase of knowledge keeps pace with mental development. Babies are not fed beefsteak, but milk and pap; not because beefsteak is not good in itself, but it is not good for babies. Your classmates are suffering from mental indigestion and vanity. They are showing off as boys sometimes like to do before girls. *Our Sunday Visitor*, Huntington, Ind., has a special section for youth in each issue. I advise that you write to this periodical for material.

Nuptial Blessing: Non-Catholic Divorcee

- (1) A non-Catholic married a fallen-away Catholic outside the Church. He knew they were not married in the eyes of God, but the non-Catholic thought they were. Years later the non-Catholic became a Catholic and the marriage was validated before a priest, but she did not receive the nuptial blessing. Is it possible for her to receive it, even though the validation took place some time ago?
- (2) How should a Catholic treat a non-Catholic cousin who is married to a divorced person?



(1) The Church desires that every Catholic married woman receive the Nuptial Blessing, even though the marriage occurred years before. She does not forbid this blessing to a woman whose marriage is validated because of lack of canonical form or solemnity, that is, before an authorized priest and two witnesses. Ordinarily this blessing can be given only during the celebration of Mass.

However, circumstances may advise against the bestowal of this blessing because of danger of grave scandal. But apart from this circumstance the couple have a right to be married at a Nuptial Mass, and the woman to receive the blessing, unless the local Ordinary has forbidden it as a penalty. (Canon 2291)

(2) Treat her as a friend, but not as married.

Binding Force of Canon Law

Are there parts of Canon Law that have better standing than "common opinion," and, if so, would such parts be less binding than other parts?—SEATTLE, WASH.

I am not aware of any division of this kind in the Code of Canon Law.

Number of Children and Their Education

I found your advice in the March number of THE SIGN about limiting the family the best I have ever read. But your statement that married people should not have more children than they can properly care for seems opposed to what I read in another Catholic magazine, which said they should rely entirely upon God for the future care and education of a large family. You state that reliance upon God should be encouraged but prudence should also be exercised. Who is right? This is very important to me, since we want to put our children through college and the cost of a Catholic education is prohibitive.—CHICAGO, ILL.

The principal purpose of marriage is the propagation of children and also their education. This does not necessarily mean that parents must provide them with a college education. The latter has become almost a fetish nowadays. It is the modern version of "keeping up the Joneses." Of course, a college education is in itself a useful good, but not a necessary good, like food, clothing, and shelter. If parents can provide such an education for their children without too much difficulty, well and good, but if it would entail excessive hardship, they ought not to consider it. This attitude will preserve them from difficulties about increasing their families and the temptation to limit them by unlawful means.

While the Church and nature itself favor large families, married partners have no obligation to have as many children as possible. The use of marriage should be a rational act in accordance with man's nature. Man is, or ought

to be, a rational animal. This implies the exercise of prudence in accordance with circumstances, as health, financial resources, etc. While they must trust in Divine Providence to help them in fulfilling their vocation, this trust must not be excessive. They may not leave everything to God, for by so doing they may tempt God. Parenthood must be responsible, which implies the use of prudence.

Angels

In "My Way of Life," the pocket edition of St. Thomas for laymen, there is a lengthy chapter on the angels. It is so detailed that the question came to mind, is all this mostly deduction, or is it from Holy Scripture? I looked in the appendix of my Bible under "angels" and found only a few references to their appearances to various people, but nothing about the matter treated in the above-mentioned book.—SACRAMENTO, CAL.

The interesting chapter on the angels is a scientific treatment by Father Walter Farrell, O.P., who based his study on the *Summa Theologica* of Saint Thomas Aquinas, O.P., which in turn is based on Holy Scripture and the doctrine of the Catholic Church. There are many references to angels in the Bible. For example, the angel Gabriel announced to Mary the glad tidings of the Incarnation. (Luke 1:28). "An angel of the Lord" appeared to the shepherds and told of the birth of the Saviour in the city of David, and with the angel was a "multitude of the heavenly army" (angels) praising God and saying "Glory to God in the highest and on earth peace to men of good will." (Luke 2:10-14) An angel of the Lord commanded Joseph to take unto him Mary his wife. (Matt. 1:20) An angel told him to fly into Egypt with Mary and the Child to escape the wrath of Herod. (Matt. 2:20) From examples like these, theologians deduce their office, nature, qualities, etc. Angels are an interesting subject and we ought to know about them, since it is a matter of Catholic faith that angels are deputed as guardians of men, and it is commonly held that each individual has a guardian angel. (Matt. 18:10; Acts 12:15)

National Catholic: Imprimatur & Nihil Obstat

(1) Upon noting that the cover of THE SIGN describes it as a "National Catholic Magazine," a person with whom I work remarked that it was not a "Roman Catholic" magazine, but rather a "National Catholic magazine." I never heard of a "National Catholic" as distinguished from a Roman Catholic, and I wonder if you could briefly explain what a "National Catholic" is and how the movement started. (2) Why is it that Church approval in the form of the Imprimatur and Nihil Obstat do not appear anywhere in THE SIGN?—MARKHAM, ILL.

(1) Your question proves that one cannot take too much for granted. No one on THE SIGN staff ever imagined that this difficulty would arise. But it did. In explanation, two things are involved—religious nomenclature and geographical coverage. THE SIGN is a Roman Catholic magazine, but it is not a *parochial* or a diocesan periodical. It covers the entire country, hence is national. And I am pleased to add that it circulates beyond the borders of the nation.

Probably the difficulty may arise from the fact that there are some religious groups who call themselves National Catholics, but such groups are not Roman Catholics, but break-a-ways from the Roman Catholic Church.

(2) It is not the practice in this country to print the *Nihil Obstat* and *Imprimatur* on the masthead of all Catholic magazines, though both are obtained from ecclesiastical authority. THE SIGN is happy to avow that it has the required ecclesiastical approval.



Mary, Ark of the Covenant

BY KILIAN McDONNELL, O.S.B.

THE LORD said to Moses, "You shall make an ark of acacia wood . . . you shall make it according to the pattern I will show you." The Ark of the Covenant was a chest made of acacia wood overlaid with gold. At the bottom of the chest on each side were two golden rings through which poles were inserted so that the Ark could be carried about in procession. At the top were two cherubim of gold facing one another, one on each end of the Ark, each with eyes cast downward and each spreading its wings over the area between them. Between the wings of the cherubim above the Ark was to be Yahweh's dwelling place. There He and Israel would meet and talk: "There I will meet with you . . . from between the two cherubim that are upon the Ark of the Covenant, I will speak with you of all that I will give you in commandment for the people of Israel."

The Ark was placed in "the tent of meeting," or tabernacle, which was akin to a portable church. Because the Ark was both the place and the symbol of Yahweh's presence, a cloud overshadowed the tent of the meeting: "Then the cloud covered the tent of the meeting and the glory of Yahweh filled the tent. And Moses could not enter the tent of the meeting because of the cloud that overshadowed it and of the glory of Yahweh with which the tent was filled." Here the Jews came to worship. It was when Israel stood before the Ark that Israel was turned in heart and desire wholly toward the Lord.

The Jews took the Ark with them on their long sojourn in the desert. When the people broke camp, they took down the tent of the meeting, lifted the poles of the Ark on the shoulders of the priests, and arriving at their new destination reconstructed the tent of the meeting and placed the Ark within. They knew when to break camp and march, and when to halt and pitch their tents. It was the cloud which overshadowed the Ark and the tent of the meet-

ing which gave the signal: "Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would go onward."

The moving of the Ark was the sign that God's presence moved among them, and the Ark was therefore carried in solemn procession accompanied by chants and prayers which Moses intoned: "And whenever the Ark set out, Moses said, 'Rise up, O Lord, and let your enemies be scattered.'"

Yahweh was not a captive God and the symbol of His presence was not a follower but a leader. The Ark went in front of the people as a shepherd leading his sheep, going ahead looking for good pasture: "And the Ark of the Covenant went before them three days' journey, to seek out a resting place for them." At other times the Ark was the warrior in the midst of soldiers, leading the assault. At Jericho the Ark was carried around the walls of the city and the walls crumbled before it.

The Ark was the throne of Yahweh's presence. Here Yahweh spoke and ruled. That ultimately only Yahweh was king of Israel even the greatest of Israel's kings recognized. When David brought the Ark into Jerusalem, which he had captured from the Jebusites to make his capital, he descended from his throne to dance before the Ark. The Ark was in Jerusalem to reign.

The Jews knew that Yahweh was not tied to the Ark and that it was a symbol of his presence and was not Yahweh Himself. At one time the Jews did use the Ark in a superstitious manner and lived to regret it. When the war against the Philistines was going badly, the Jews brought the Ark to the front. The Ark would lead them to victory as it had led them to victory at Jericho. To the surprise of the Jews, they suffered a severe defeat and the Philistines captured the Ark. The Jews had attempted to use the Ark as a rabbit's foot. They had forgotten that Yahweh demanded holiness of life and obedience to His commandments. The symbol of His

presence was not a sign that He was a domesticated God who could be packaged and manipulated. Man is to reverence the place and symbol of God's presence, not reduce it to a good-luck charm.

When Gabriel explains to Mary how she will become the mother of Jesus, he does so in terms of the Ark: "The Holy Spirit shall come upon you and the power of the Most High shall overshadow you; and therefore the Holy One to be born shall be called the Son of God." The cloud which overshadowed the Ark was the sign that the Ark was the place and symbol of Yahweh's presence. And the Holy Spirit will overshadow Mary as the Sign that Mary is the place and symbol of God's presence.

MARY is that precious Ark, made according to a pattern conceived in the mind of God. She is the perpetual sign that God dwells and moves among His people. She is the throne of His presence, the symbol of His kingship. She goes before us and leads us and helps us in our need, but she is essentially the place where God and man meet. She is not a thing to be worshipped but a place to worship. Because she is the shrine of God's presence, her desire is that we honor the shrine but worship the presence. What overshadows her consecrates her as the house of God, the perfect worshiper, always turned toward the Lord. When we stand before her we are turned in heart and desire wholly toward the Lord. And the certainty of the presence she enshrines is warning enough that she is not to be used as a good-luck charm.

As the Ark, Mary signs God's presence. And she walks before us in peace with gentleness and in war with the might of God: "Who is this who comes forth like the dawn, fair as the moon, bright as the sun, terrible as an army in battle array."

Ark of the Covenant, pray for us.

Christmas



Children and books make a happy combination, particularly at Christmas time. The number of good books seeking youthful owners grows more attractive every year. Looking over the current crop of titles, we are impressed with the steady improvement in writing and drawing designed to bring sparkle to young folks' eyes and stir up a wholesome sentiment in their hearts. From the treasure house of 1960 titles, we would like to mention, in our limited space, the following as especially to be considered when selecting Christmas books for Johnny or Jane.

BY CATHERINE BEEBE

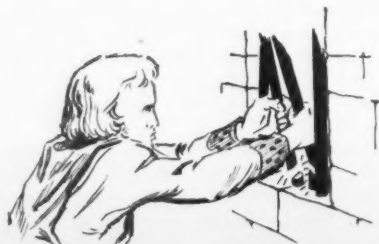
The Holy Bible, adapted for children by Elsa Werner and Charles Hartman and illustrated by Feodor Rojankovsky and Alice and Martin Provensen. (*Guild Press, \$7.95, ages 9 and up.*) Here is a Bible the Catholic child will be glad to own. It is adapted especially for him and beautifully illustrated in full color. Particularly valuable for family reading aloud to the younger members, it contains readings from Old and New Testaments and a special section explaining in word and picture the Mass.

For The Youngest Boys and Girls

Anne, by M. K. Richardson—illustrated by Salem Turner. (*Sheed & Ward, Patron Saints Series, \$2.00, ages 6 and up.*) Simply told and nicely illustrated, this is an appealing story of Saint Anne, our Lord's grandmother. Beginning with her childhood and the promise of the coming Redeemer, it tells of the fulfillment of the Scriptural promises in the birth of the Holy Child to her daughter Mary. The great shrine to St. Anne de Beaupré in Canada is brought into the story with its first

miracle and as the scene of continuing miracles.

Bernard, by Norah Smaridge—illustrated by Salem Turner—(*Sheed & Ward, Patron Saint Series \$2.00, ages 6 and up*) is the story of St. Bernard of Montjoux, patron saint of mountaineers. As a boy, he lived in the high mountains between France and Italy hundreds of years ago. He longed to join his father and the men who served him in their constant battles with robbers. Because of his youth, Bernard had to wait, but his waiting was a time of preparation for God's work. His first encounter with the enemies of God and the plunderers of his people, how he founded



the first hospice for the care of mountain travelers and trained as helpers the great dogs that bear his name, combine to form a dramatic tale.

Benjamin and Sylvester Also, by R. B. Dale—illustrated by Handlesman. (*Whittlesey House, \$2.25, ages 4 to 8*), is a hilarious story of two basset hounds bred in the city and their young owners, Don, Mike, and Nora. The time comes when it seems advisable to take the sad-eyed, long-eared dogs to the country. The final decision as to whether they'd be better city dogs or country dogs makes an amusing recital.

One Fish, Two Fish, and Green Eggs and Ham, by Dr. Suess, **Are You My Mother?** by P. D. Eastman, **The King's Wish**, by Benjamin Elkin, **Put Me in the Zoo**, by Robert Lopshire, (*Random House, \$1.95, ages 5 to 8*). These are *Beginner Books* added to the well-known *Cat in the Hat* series that has done something practical and constructive about helping children to read. The books use words in the first- and second-grade vocabulary, but instead of dull repetition, the words are woven together into stories that entertain and amuse while they instruct.

Harper and Brothers have a group of the same helpful type of books in their *I Can Read Series*. Newest titles are: **Little Bear's Friend**, by Else H. Minarik, **Cat and Dog**, by Syd Hoff, **The Fire Cat**, by Esther Averill, **Plenty of Fish**, by Millicent E. Selsam, **Hurry**, by Edith T. Hurd, \$1.95.

God Made the World, by Pelagie Doane, (*Lippincott, \$2.75, ages 4 and up*). The simple words will appeal to beginning readers, and the pictures of all things great and small that come from the hand of their Creator will awaken a loving interest in the good God who made them.

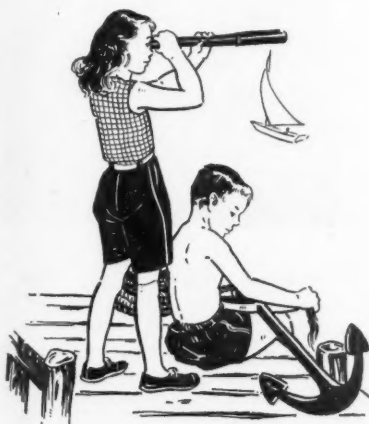
For Slightly Older Children

A Teacher for Tibby, by Lee Priestly—illustrated by Theresa Sherman. (*Morrow, \$2.75, ages 8 to 11*), is a tale that goes back to a time in a wilderness when families were few and schools practically impossible. Tibby wanted a school, not so much for learning but to bring friends into her lonely life.

Roundup of Books for Young People

The men had no time to build a school out of the logs they hewed for homes, but the women found a way to erect the building; then arose the greater problem of finding a teacher for Tibby and her friends. An exciting story.

Becky's Birthday, by Tasha Tudor—illustrated by the author. (Viking, \$3.00, ages 8 to 11). Children love birthdays and like to share other people's, especially their candle-lit birthday cake. Boys and girls just experiencing the joy of reading stories all by themselves will be delighted with Becky and her happy day. They will wait anxiously for the arrival of the cake and be just as excited as she was when it finally comes at the end of a long, festive day.



Annie Pat, and Eddie, by Carolyn Haywood—illustrated by the author, (Morrow, \$2.95, ages 8 and up), is another of the well-known Little Eddie Books. This one about Annie Pat, whose full name is Anna Patricia, and her friend Eddie, is filled with school and home situations. The story takes the two friends through a happy summer at the seashore where they have the fun of sail boats, swims, and beach. In their own inventive ways they take part in the Children's Theatre. There are scenes to paint, tickets to print, and many other activities connected with theatrical life. Annie Pat and Eddie

have their own original ways of participating.

Christmas is for Giving, by Bettina Peterson—illustrated by Jan Norton, (Ives Washburn, \$2.75, ages 8 and up), is a delightful Christmas story, a good read-aloud one. Shortly before Christmas, eight-year-old Peter is permitted to invite his entire class to visit the shop where his father is employed making statues of wood, plaster, and marble for churches. The Christmas cribs are a most fascinating sight to the children as is the beautiful life-size figure of St. Francis and the birds. This statue quite naturally brings about the story of the first Christmas creche. A visit to the Nativity scene in the city park ends the happy day but not the lovely book which goes on to tell about Peter's Christmas gift to his parents.

The Holy Apostles Peter and Paul, by Katherine Woods—illustrated by the author. (Kenedy, \$2.50, ages 8 to 12). An attractive book, illustrated with scenes from the life of the Chief of the Apostles and the missionary, Paul of Tarsus, together with symbols representative of each. Their story is simply told.

A Filly for Joan, by C. W. Anderson—illustrated by the author, (Macmillan, \$3.00, ages 8 to 12), is a realistic tale of a well-mannered but high-spirited racer, the pride and joy of the young owner who has raised and trained the filly, Gay Lady. The dramatic "big race" fulfills the built-up interest.

Saints For Scouts, by Robert F. Flahive—illustrated. (Bruce, \$2.75, ages 9 and up). Boy Scouts, and Cub Scouts as well, will find this adventure book exciting. The Scout Oath, the Twelve Points of Scout Law, and the Boy Scout Motto are interestingly tied to the Saints whose lives exemplify the virtues the young Scout is trying to achieve: the bravery of St. Ignatius, the loyalty of St. Paul, the kindness of St. John Bosco, the obedience of St. Benedict, the friendliness of St. Thomas More, etc.

The Secret of the Marmalade Cat, by Milton Lomask—illustrated by Lili Cassel. (Ariel, \$2.95, Ages 9 to 13). Young mystery fans will enjoy figuring out this jigsaw puzzle mystery. Many

events and strange happenings—some humorous, some scary—take place in an old-fashioned New England inn. A beautiful cat "of the rich color of marmalade" finally supplies the missing piece that makes the solution of the puzzle quite satisfying.



We Live in the Country, by Lois Lenski—illustrated by the author. (Lippincott, \$2.95, ages 8 to 11). Here are some true-to-life stories of a chicken farm in Connecticut, a sheep ranch in Texas, a cotton farm in Georgia, and a tree farm in Louisiana, which inform while they entertain. This book is a fine addition to the Roundabout America series, stories that tell how children in various sections of the nation live, work, and play.

The Cricket in Times Square, by George Sheldon—illustrated by Garth Williams. (Ariel, \$3.50, all ages.) A book of chuckles and laughter, one for the whole family to share. If read aloud before bedtime it will certainly send children to bed still laughing at the antics of one small cricket named Chester. Chester becomes a famous musi-

CATHERINE BEEBE has written more than twenty-five books for young people, illustrated by her husband Robb Beebe. Mr. and Mrs. Beebe are library consultants, helping to establish and maintain Catholic school libraries.

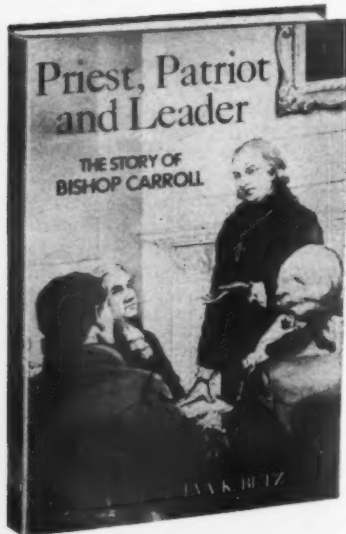
cian and goes clear to the top of the ladder of fame, then retires at the peak of his career. Both children and adults will find cause for kindly hilarity in the similarity of the characters to some of the people they know.

Ginnie and the Mystery Doll, by Catherine Wooley—illustrated by Patricia Boodell. (*Morrow*, \$2.75, ages 8 to 12), is another mystery, this one especially for girls, by the writer of the *Ginnie Books*. The sunshine and storms of Cape Cod form the background for this story of warm friendships, family life, and intriguing suspense.

For Young Adults

Several publishers are giving us fine books about our land and the people who made it great and strong.

Priest, Patriot, and Leader, The Story of Archbishop Carroll, by Eva K. Betz—illustrated by Charles L. Dougherty. (*Benziger*, \$2.00, ages 9 and up), is one of the *Banner Series* which brings to our young people the Catholic men and women who helped shape America. It is a story of the early growth of the United States just before and after the Revolution, along with the acceptance and growth of Catholicity in the new Republic. Beautifully written, both narrative and dialogue make the characters of John Carroll, his cousin Charles,



Benjamin Franklin, and Samuel Chase, live and breathe as they set out to weld together Catholic Canada and Puritan New England.

This lost cause and the following events in our fight for independence make a most engrossing story.

Ship's Boy With Magellan, by Milton Lomask—illustrated by W. K. Plummer. (*Clarion*, Doubleday, \$1.95, ages 11 to 14). Historical fiction based on fact. Young Catholics placed against a background of exciting events is the format of all of the *Clarion* series. **Ship's Boy**

with **Magellan** relates how young Pedro escaped a scheming uncle and sailed with Magellan on a three-year voyage that made history.

Knute Rockne, Football Wizard of Notre Dame, by Arthur Daley—illustrated with photographs. (*Kenedy*, \$2.50, ages 10 to 15). Young people as well as their elders never grow tired of



this hero and his football saga. This is another of the excellent *American Background Books*, a series that provides Catholic children with the Catholic background of many of our great Americans.

The story of Knute Rockne recalls the great George Gipp, the Four Horsemen, the Seven Mules, and other legendary figures of the game. Although Rockne is remembered chiefly as an extraordinary football strategist and a mold of men, he was also a skilled orator and a brilliant chemistry professor as well.

Hands of Mercy, the story of Sister-Nurses in the Civil War, by Norah Smaridge—illustrated by Albert Micale. (*Benziger*, \$2.00, ages 9 and up). A short history of nursing from ancient times to the beginning of the Civil War leads into the story of the care of the wounded and sick by the Sisters of Charity. Although several Orders of nuns volunteered their services during the Civil War, this book is concerned chiefly with the one founded by Mother Seton.

The heroic efforts of these dedicated women make inspiring reading.

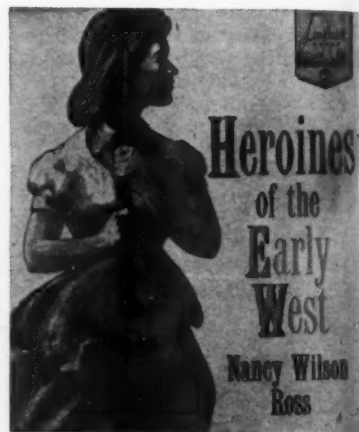
Charles John Seghers, Pioneer in Alaska, by Antoinette Bosco, illustrated by Matthew Kalmenoff. (*Kenedy*, \$2.50, ages 10 to 15). A timely book because of our new Forty-ninth State. This life of Charles Seghers, the young missionary who journeyed to Alaska from Belgium, is the sixteenth in the *American Background Books*, a series that is doing an excellent job in presenting dramatic episodes of American and Catholic history.

Vincent De Paul, Saint of Charity, by Margaret Ann Hubbard—illustrated by Harry Barton. (*Vision Books*, Farrar, Straus & Cudahy, \$1.95, ages 9 and up). Here is another in the fine series of *Vision Books* that now numbers forty-

eight, each telling the story of a Catholic saint, hero, or heroine.

A young French shepherd goes to Toulouse in 1597 to begin his education. He is ordained a priest when only twenty. His capture by Barbary pirates and his backbreaking and heart-breaking work after being sold into slavery bring him close to despair, but all of his trials are fashioning him for the work God planned for him. The Daughters of Charity, young and old priests, lay people in every walk of life, friends as well as bitter enemies came into this story to make it an engrossing one to read.

The Turquoise Rosary, by L. V. Jackson—illustrated. (*Catholic Treasury Books*, Bruce, \$2.00, ages 11 and up). Accurate historical background with strong appeal for young readers, *The Turquoise Rosary* is the story of the search for a father missing in the great Southwest, the founding of a missionary Church in Texas, and the meaning of a very special rosary which holds the reader right through to the satisfactory ending.



Heroines of the Early West, by Nancy W. Ross—illustrated by Paul Galdone. (*Landmark*, Random, \$1.95, ages 9 to 15), is a collection of stories about women who struggled against great odds in the pioneering of our country a hundred years ago. One of the most interesting of these accounts is that of the six brave nuns who left home and comfort in Belgium to bring Christianity to the Indians in Oregon. These Sisters of Notre Dame de Namur endured the hardships of an Atlantic crossing. This account of their building, painting, teaching, farming, and, above all, praying in a raw, new land makes a tale of courage and gaiety, told with gentle humor.

In the field of science there are so many outstanding books that it is impossible to list them. Look for them in your bookstore. You will find them on every subject in which young Americans are interested.

BOOK REVIEWS

GO TO HEAVEN

By Fulton J. Sheen.
McGraw Hill.

233 pages.
\$4.50

For this strenuously written book, Bishop Sheen did not select the strange title because it is attractive. So seriously does he want people to go to heaven that he has ten helpful chapters showing God's ways of calling one to it and giving practical means for reaching it. His last chapter, "The Final Choice," describes one's reward for his efforts, hell, purgatory, or heaven. Whether one is a Catholic or not, he will gain much spiritual good from reading the Bishop's latest work.

In his finely meshed work of means for attaining a happy eternity, the Bishop constantly uses telling comparisons, startling contrasts, and pithy statements. In "Christian Life in Struggle," he holds that, "People are afraid to look into themselves for fear of what they may find; they are like cowards who hesitate to open telegrams because they dread bad news."

His simple explanations of subjects like grace, Christian marriage, and Our Lady's place in the Church are convincing to any truth seeker, and they are never offensive to a non-Catholic or to one deep in sin.

In all his chapters he uses the same logical procedure. "Christian Life in Struggle," for example, begins with a description of life as a battle for salvation; it proves that self-discipline is needed; it pictures the assaulting problems—the seven capital sins—and then presents the means for winning victory.

Although the material for this guide to salvation may be familiar from Bishop Sheen's other books, and even from his TV talks, it is so attractively arranged that it all seems new. *Go to Heaven* is heartening reading, helpful and interesting.

FERDINAND J. WARD, C.M.

CATHOLICS IN CONVERSATION

By Donald McDonald. 288 pages.
Lippincott. \$3.95

A volume consisting of the texts of seventeen tape-recorded dialogues is bound to attract attention for its com-

parative novelty, if for nothing else. Fortunately *Catholics in Conversation* has other virtues of more durable value.

Mr. McDonald, an editor and a contributor to various Catholic publications, has chosen his subjects according to what he calls the "authentic tradition of the Catholic Church—a tradition of progressiveness, openness, apostolic zeal, and professional competence." In so doing, he has failed to include a single representative of what may be called the right-wing views of certain segments of the American Catholic press and population. This omission will undoubtedly produce challenge and criticism from the groups in question.

SIGN SURVEY

OF BEST-SELLING BOOKS

Reported for the December issue by leading Catholic book stores across the nation

1. **THE CATHOLIC MARRIAGE MANUAL.** By Msgr. George A. Kelly. \$4.95. Random House

2. **MARY WAS HER LIFE.** By Sister M. Pierre. \$3.95. Benziger

3. **COUNSELLING THE CATHOLIC.** By Hagmaier & Gleason. \$4.50. Sheed & Ward

4. **THE CATHOLIC YOUTH'S GUIDE TO LIFE AND LOVE.** By Msgr. George A. Kelly. \$3.95. Random House

5. **A TRAPPIST WRITES HOME.** By Abbot Gerard McGinley, O.C.S.O. \$3.25. Bruce

6. **RETREAT FOR BEGINNERS.** By Ronald Knox. \$3.50. Sheed & Ward

7. **CHRISTIAN YOGA.** By J. M. Dechanet, O.S.B. \$3.75. Harper

8. **CATHOLIC VIEWPOINT ON CHURCH AND STATE.** By Jerome G. Kerwin. \$3.50. Doubleday

9. **SPIRITUAL HIGHLIGHTS FOR SISTERS.** By Rev. Bruno Hagspiel, S.V.D. \$3.95. Bruce

10. **THE NIGHT THEY BURNED THE MOUNTAIN.** By Dr. Thomas Dooley. \$3.95. Farrar, Straus & Cudahy

Nevertheless, no one can deny the reputation and ability of the persons interviewed. Father Gustave Weigel, Senator Eugene McCarthy, Bishop John J. Wright, Phyllis McGinley, J. F. Powers, to name a few, all have established themselves as leaders in their chosen spheres of American society. Whether one agrees with all the opinions of all the conversationalists does not lessen the interest and importance of what they say.

The chosen format of *Catholics in Conversation*, however, makes consecutive reading rather tiresome. It is questionable whether three hundred pages of continuous dialogue can hold the attention of any reader. Perhaps lengthier biographical sketches and introductory notes would have broken the monotony.

In spite of this reservation, *Catholics in Conversation* is worth owning. It contains lively, challenging, sometimes startling observations on the place of Catholics in our American society.

H. L. ROFINOT.

THE MIND OF AN ARCHBISHOP

By Most Rev. Karl J. Alter, D. D.
Ed. by Rev. Maurice E. Reardon.
St. Anthony's Guild. 406 pages. \$6.00

This book is a study of man as found in the writing of the Most Rev. Karl J. Alter, Archbishop of Cincinnati. 1960 marks Archbishop Alter's golden jubilee as a priest and his tenth anniversary as an Archbishop. During those fifty sacerdotal years, he has spoken and written with authority on the major religious and social problems of modern society.

As pastor, university lecturer, Director of Toledo's Catholic Charities, Director of the National Catholic School of Social Service, Chairman of the Social Action Department of the National Catholic Welfare Conference, and Chairman of the Administrative Board of that organization, Archbishop Alter has exhorted all Americans, and particularly Catholics, to study the social structure of their country and its problems and to work for social justice. His speeches and writings have always been in the direction of applying age-old



Archbishop Alter



FOR CHRISTMAS

WE HOLD THESE TRUTHS

Catholic Reflections on
the American Proposition

by John Courtney Murray, S.J.

"An admirably clear, forceful, comprehensive statement by one of the great thinkers of our time about some of the most perplexing and fundamental issues . . . It should be read by every American who wants to understand what truths we hold, what truths we ought to hold, and why."—ROBERT M. HUTCHINS, President of the Fund for the Republic. Chosen by the Thomas More Book Club and the Catholic Book Club. \$5.00

THE SCREEN ARTS

A Guide to Film & Television
Appreciation

by Edward Fischer

"Mr. Fischer is an uncommonly capable and conscientious critic and a lively writer . . . will afford . . . a knowledgeable and mature appreciation of these arts."—MSGR. JOHN S. KENNEDY in *The Catholic Transcript*. \$3.50

WOMEN IN WONDERLAND

By Dorothy Dohen

"For the first time an American woman has written a book dealing specifically with the problems and challenges that face all American Catholic women today. I recommend it heartily for its candor, its sound thinking and its spiritual wisdom."—CLARE BOOTHE LUCE. \$4.50

ST. MADELEINE SOPHIE BARAT

by Mother C. E. Maguire, R.S.C.J.

This saint lived through three revolutions and started an educational one of her own. Eighty Sacred Heart convents were founded in her life time: surely a record for any mother foundress. \$3.75

At your bookstore

SHED & WARD

64 University Place, New York 3

teachings to the changing problems of the time. They have been informed, balanced, and progressive.

The volume is a valuable one for several reasons. Exploring the mind of any person is always a lesson in human understanding. Such exploration is especially informative when that person has occupied the influential positions in Church and country as has the present author. Volumes of this type are all too few.

This collection should be of use in later years to student historians, both of the diocese concerned and of the Church in America. As Catholics strive to know and live the mind of the Church, a work of this type is of inestimable help in learning not only what the mind of the Church is, but how it has been developed by the thinking and acting of individuals like Archbishop Alter.

Selections from the best of many pronouncements have been edited and presented as a systematic study of man in his essential relations to God, to Christ, Church, country, and fellow man. Some of the address titles are intellectually exciting and provocative: "Is Peace Among Nations Possible?", "Are Catholics Intellectual Laggards?", "Can Social Service Replace Charity?", "Faith Put Into Practice," and so many others of current relevance, including a discussion of religion and politics.

The Mind of an Archbishop is highly recommended to all interested in approaching current problems from the view of true humanism.

DORIS DUFFY BOYLE, PH.D.

CHRISTMAS EVERY CHRISTMAS

By Hubert M. Dunphy, O.F.M., Conv. Bruce. 99 pages. \$2.75

Christmas Every Christmas outlines in a practical, truly delightful way what we can do to really "put Christ back into Christmas."

Christmas, as Father Dunphy describes it, is not limited to just one day, the fag end of shopping, holiday cooking, parties, etc. These activities do have a rightful place in our celebration of the birth of Christ, but they are an accompaniment, not the dominant theme.

The first Sunday of Advent, which ushers in the Christmas season, brings with it the awesome description of the end of the world. This somber note, woven into the joyous song of the angels, serves to render a richer, more complex harmony. We are taken, with suitable meditations, to the climax of the season, Christmas Day.

Here the author pauses to suggest that, while Joseph and Mary suffered much on that first Christmas night in

the cold, damp, smelly cave, their misery must have been muted as they contemplated with amazement the mystery of the Incarnation. He reminds us that our own astonishment at seeing God so dignifying and elevating human nature should last from one Christmas to the next.

There are thumbnail sketches of those saints whose lives are associated with this season. December 26 brings us the Feast of St. Stephen, first Christian martyr. This is followed by short essays on the life of St. John, Evangelist of Christmas; Feast of the Holy Innocents; St. Thomas á Becket; Pope St. Sylvester, Guardian of Christmas; the Circumcision; Little Christmas; ending with the Octave of Epiphany. Each meditation adds to the diminishing melody.

For those who would like to participate in the liturgical season to the full, this book would be an ideal gift.

ANNE CYR

THE LITTLE CONQUERORS

By Ann Abelson.
Random House.

374 pages.
\$4.95

The pattern of the immigrant family arriving at our shores, bewildered, often penniless, and fated to carry the white man's burden, has been traced often. It makes little difference whether these families are French, Irish, German, or Italian. All share basic similarities of native equipment and emerging capabilities. This novel considers an Italian immigrant family living in New England.

Annunziata, the widowed mother, and her family of seven were living in an overcrowded, substandard section



Two and Two

► An Archbishop had reached the age of ninety-five, and a young reporter had come to interview him. After awhile he got around to asking the inevitable question: To what do you ascribe your having reached the age of 95?"

"Primarily," the Archbishop replied, "to the fact that I was born in 1865."

—Bert Wilson



A Book Gift Can Be So Many Things...

Seasonal **CHRISTMAS EVERY CHRISTMAS**

By Hubert Dunphy, O.F.M.Conv.

In a style at once simple and effective, the author makes Christmas time what it really is: a Liturgical Season. Sprightly, evocative thoughts are furnished for every Sunday and major feast of the Christmas Cycle. Beautifully illustrated, this is a perfect gift . . . thoughtful and lasting. **\$2.75**

Timely

CHRIST IN RUSSIA

By Helene Iswolsky

Christ is alive in today's Russia — this is the theme of a beautifully written history of religion in Russia which is really history at its best . . . objective, clear, and eminently readable. Excellent for the thinking people on your list. **\$3.95**

THE SOUL OF THE NATIONS

Collected by Gabriel Boutsen, O.F.M.

From the Congress of Christian Humanism held in conjunction with the Brussels World's Fair come these hard hitting essays by leaders of the Christian world. Each adds fresh insight to the problem of international accord. **\$3.95**



Lively

FATHER BAKER

By Floyd Anderson

Champion of the homeless, friend of the wayward, a modern apostle of Charity — this is Father Baker. A skilled journalist has captured both the inspiration and the excitement of his life. **\$3.00**



JULIAN THE APOSTATE

By Abbot Giuseppe Ricciotti

Ricciotti's sequel to *The Age of Martyrs* "is a rich and rewarding experience to a student of history. His careful balancing of source material and his judgment of motivating forces in the life of his subject produce a faultless biography." — *The Sign*. **\$4.75**

Joyful

A NUN WITH A GUN

By Eddie Doherty

Sister Stanislaus Malone, a Sister of Charity, was a colorful and highly successful hospital administrator. This is her story as only Eddie Doherty can tell it: concise, fast-paced, with a bit of flair. **\$3.50**

BUT WITH THE DAWN, REJOICING

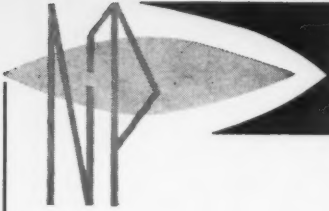
By Mary Ellen Kelly

Now in its second printing is this bestselling, heart-warming autobiography of the most traveled, the most cheerful invalid in the world. As a gift, this little book will bring comfort, courage, and joy to the afflicted — and a new perspective to what is important in life to the healthy. **\$3.00**



At your bookstore or direct from

THE BRUCE PUBLISHING COMPANY • 212 Bruce Bldg. • Milwaukee 1, Wis.



a wonderful way
to say
Merry Christmas

A PARTRIDGE IN A PEAR TREE

A Celebration for Christmas
Edited by Neville Braybrooke

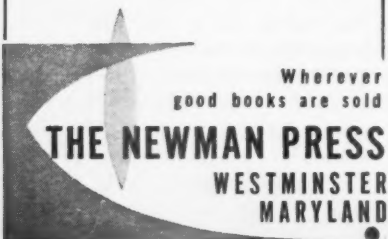
Magnificent is the word for this Christmas gift-book. This unusual and exciting anthology includes contributions by W. H. Auden, Charles Causley, Muriel Spark, Dylan Thomas, G. K. Chesterton, L. P. Hartley, Isobel English, Max Beerbohm, and many, many others.

Beautifully decorated with line drawings and full-color illustrations, **A PARTRIDGE IN A PEAR TREE** will make an ideal Christmas gift. \$4.75

HERE I AM, LORD

by G. Vauthier

Illustrated by J. and S. Boland
Children will love this delightful collection of psalms—selected and rendered especially for them. The wonderful color illustrations help to make this a perfect gift for a favorite young friend. \$3.00



Wherever
good books are sold

THE NEWMAN PRESS
WESTMINSTER
MARYLAND

of the unsympathetic city. As is often the case, no one figured the score with more shrewd accuracy than this seemingly dependent mother. "Time crawls minute by minute and the year flies away," Annunziata mumbled in the dialect. "Still I am here, still I have no house. At night I lie awake wanting the best for my children. But my children do not want for me the best." She looked up slyly to ascertain that her masquerading dart had needled its goal.

Her careful plans for what she considered the welfare of her children did not reach satisfactory fulfillment. She brought no religious concept of life to her family; their problems were discussed with vitriolic incriminations and loudly voiced imprecations. Their lives faced divorce, suicide, unfaithfulness, and frustrations. This could be the story of some Italian families, but it would be unfair to accept it as typical.

Author Ann Abelson, teacher, newspaper writer, and social worker, has told a readable tale. Her characters live, and she has produced a story that must be finished, probably in a forthcoming sequel.

ALICE M. MARCHAND.

FRONTIERS IN AMERICAN DEMOCRACY

By Senator Eugene J. McCarthy.
World. 155 pages. \$3.75

During his twelve years in the United States Congress, Mr. McCarthy has come to be regarded by many as one of the most thoughtful men in American public life. Here, in a series of essays, some of which have previously appeared elsewhere, he sets forth his ideas on such topics as "Religion and Politics," "Morality in Government," "Civil Liberties," and others.

Frontiers in American Democracy is not intended as an erudite discussion of the American governmental structure, nor as a philosophical examination of democratic theories. Rather, I take it that the author's purpose is to bring before a wide public both the historical bases of some of our institutions and the present challenges which these institutions face. In this he has, in the main, succeeded admirably.

Particularly good is his short discussion of the Democratic and Republican parties. In less than ten pages, he concisely summarizes the background, membership, differences, and present aims of our two major political organizations. Seldom has such a clear appraisal been presented in such brief compass.



Sen. McCarthy



"By good fortune we have now an excellent and lively translation of Felix Timmermans' classic. The Gospel story of the Infancy is transferred to Flanders, just as Flanders' painters gave us an authentic picture of this Gospel. The smell of the earth and midden and heaven is there, for the Holy Family lives in every place and time."

MARTIN D'ARCY, S.J.

THE CHRIST CHILD IN FLANDERS

by Felix Timmermans

Translated by
Elinor Castendyk Briefs

At last! Here is the great classic by the author of *The Perfect Joy of St. Francis* in its first English translation. This unforgettable story of the Infancy and Childhood of Christ has been a family treasure throughout Europe for over forty years. Like its original edition, we offer it to you complete with the author's pen and ink sketches.

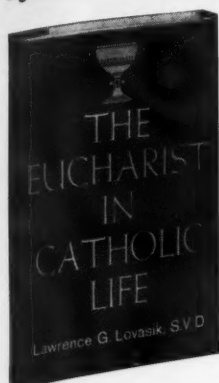
\$3.95

At all bookstores



Regnery Company
CHICAGO 4, ILLINOIS

Significant Books For Christian Giving!



THE EUCHARIST IN CATHOLIC LIFE

Lawrence G. Lovasik, S.V.D.

A synthesis of all that is known of this great Sacrament, its importance in Catholic Life, and its place in the Mass. An excellent devotional guide. November, \$4.50

PIERRE TEILHARD DE CHARDIN: HIS LIFE AND SPIRIT

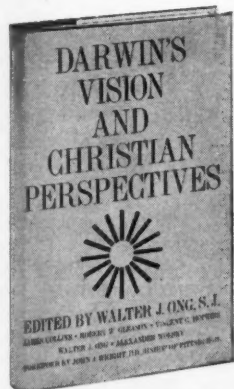
Nicolas Corte

A fascinating and authoritative account of Pierre Teilhard's years of study, teaching, and scientific exploration, including an analysis of *The Phenomenon of Man*. \$3.25

CHRISTIAN INITIATION

Louis Bouyer, C.O.

An invitation to explore the sources from which faith draws life. "...appeals to the total man, mind and heart."—*Commonweal* \$3.25



DARWIN'S VISION AND CHRISTIAN PERSPECTIVES

edited by Walter J. Ong, S.J.

Five famous and important thinkers reassess Darwin's impact on the development of modern ideas. The best in current thinking on a recurrently controversial subject. November, \$4.00

All prices subject to change without notice.

The Macmillan Company
60 FIFTH AVENUE, NEW YORK 11, N.Y.

Senator McCarthy writes clearly and precisely. His style shows neither the pedantry of the college professor nor the verbosity of the politician, although he has been both. His sentences lack the eloquence and wit of an Adlai Stevenson, but they show more respect for the English language than do those of most other American political leaders.

Here is a reflective and readable work by an intelligent and honest public man.

H. L. ROFINOT.

THE CONSCIENCE OF THE REVOLUTION

By Robert Vincent Daniels.

Harvard Univ. Press. 524 pages. \$10.

"Success," Professor Daniels tells his readers in this lengthy, detailed, and scholarly examination of Russian opposition to Communism, "is often determined by the winner's qualities of evil." His book, a product of the Russian Research Center at Harvard, reflects the truth of this pragmatic axiom insofar as the Russian Revolution is concerned.

Robert Daniels is one of the more introspective of the new young breed of Soviet scholars trained in American universities since the war. He writes easily, with some affection for his subject and with a reasonable measure of readability, although this is far from popular nonfiction. It requires work and background to grasp.

In his complicated telling of the somewhat romantic, often brutal, story of Communist against Communist, Daniels clearly sets forth a basic political principle: men with leadership and organization win power eventually. The practical revolutionaries, he contends, are winning down to this very day as seen in the supremacy of the clever Khrushchev. Soviet Communism, it appears, "developed, in unplanned evolution, far from its initial aims and its original meaning."

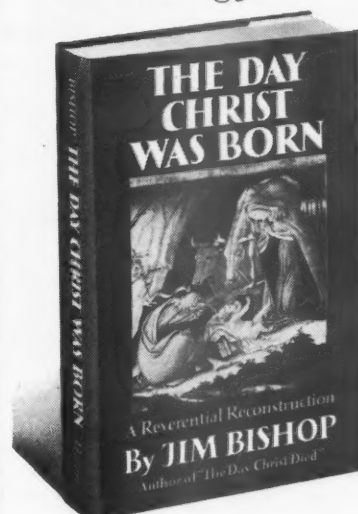
The implications of this basic change in goal are manifest in today's U.S.S.R., a center of power controlled by men seized with the avarice of dictation and devoid of the idealism, misplaced though it often was, that so many of the early Bolsheviks, Mensheviks, and Marxists possessed.

While the story mainly hinges on the violent struggle against Trotskyite influence in the Party (backed by excellent footnotes and bibliography), the author also treats admirably the fantastic Stalin purges of the mid-thirties. He completes his analysis of these purges by showing the dehumanized techniques later used to smash Stalin's image.

A good book but not for light reading.

ROBERT F. DELANEY.

For every
Catholic home...
the ideal
Christmas gift



The story of the first
Christmas, superbly
told by the author of
THE DAY CHRIST DIED

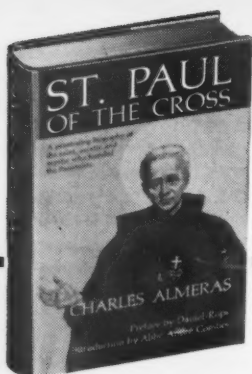
Jim Bishop drew on his research into ancient Jewish customs, and on his first-hand observations while traveling in the Holy Land, to write this moving and reverent account of the birth of Our Lord.

THE DAY CHRIST WAS BORN is magnificently illustrated with four full-color reproductions of art masterpieces and with eight pages of photographs of Jerusalem today.

**THE DAY
CHRIST
WAS BORN**
A Reverential Reconstruction
BY Jim Bishop

At all bookstores • \$3.50

ASK FOR THE IMPRIMATUR EDITION
HARPER & BROTHERS



Have you read the outstanding new biography of the founder of the Passionists?

This penetrating biography brings the remarkable saint, ascetic and mystic to vivid life as the author explores St. Paul's profound spiritualism, his journeys, his struggles, and his teachings.

"It is a work of scholarship and literary distinction which shows a profound appreciation of St. Paul of the Cross and the Passionist Congregation."

—FR. XAVIER WELCH

ST. PAUL OF THE CROSS

By Charles Almeras; preface by Henri Daniel-Rops, introduction by Abbé André Combes.

\$3.95 at all booksellers **HANOVER HOUSE**

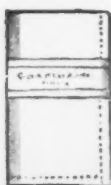
The famous shop
for Catholic Books

**THE
NEWMAN
BOOKSHOP**

Catholic books, Prayer books and Bibles—all languages. We can supply all books reviewed or advertised in *The Sign*. Catalogs available.

For Mail Orders: Westminster, Md.

226 N. Liberty Street—Baltimore 1, Md.
901 Monroe St., NE—Washington 17, D.C.



**SPECIAL CONVENT
HANDKERCHIEFS**

All White Linen Handkerchiefs for Nuns! Especially fine quality, all white linen with 3/4 inch hemstitched hem. Regulation size. Imported Irish. Gift box of 3. \$2.50. Send check or money order. We pay postage. No COD's. Money back guarantee.

FASHION FINDS

P.O. Box 272, 12 S
Forest Hills 75, New York

**ENCYCLOPAEDIA
BRITANNICA**

1929-1960. 24 volumes.
Encyclopaedia Britannica, Chicago.

Editors of the *Encyclopaedia Britannica* have a "continuous revision" program, by means of which changes and additions are constantly being made in this standard reference work. The 1960 printing of the *Britannica* has incorporated more than twice as many changes as any printing in the last twenty-six years, a total of 17,903. There are 1,360 completely new articles and 2,010 new illustrations. Noteworthy among the new illustrations is a set of fourteen transparent illustrations of the human anatomy printed in color on acetate pages.

Inevitable in a work of such scope, there are areas a bit dated; for example, bibliographies at the end of important articles understandably tend to drop behind current publications.

With subject matter arranged alphabetically, this is a scholarly work with a definite plan consistently followed for the convenience of the reader. Important subjects are treated at length; lesser subjects are presented in briefer form. Most of the contributors are leading scholars in their fields, who have worked well with the editors "to sift the vast store of available knowledge and render its essential past accessible to all who read."

While this encyclopaedia is of great value as a general reference work, it is not one to which the Catholic would normally come for information in the specialized fields of Religion and Theology. Of the eight advisors in these fields, none is a Catholic. While three eminent priest-scholars are listed as advisors in regard to "Catholicism," yet, articles about Popes, for example, are handled by, and from the viewpoint of, Protestant historians who have a tendency to editorialize in their presentations.

Volume 24 includes an excellent, comprehensive, and detailed index. Maps which are up to date are included in this last volume. Altogether, the 1960 *Britannica* would be a fine addition to the reference collection of any school, library, or home.

BRIAN ROGAN, C.P.

**A PARTRIDGE IN A
PEAR TREE**

By Neville Braybrooke. 194 pages.
Newman. \$4.75

An English anthology, or, as the arranger calls it, a "celebration" for Christmas, a literary celebration. It is a markedly heterogeneous collection of verse and prose, with items as varied

as those in the carol. Mr. Braybrooke would have it so. One way, he says, to explain how the book was assembled is that "the spirit bloweth where it listeth."

So his individual spirit has blown more toward Saint Nicholas as the Christmas saint than toward the Holy Child, whose Nativity the feast commemorates. For that reason he has "chosen work by those of every and no belief," with "contrast and continuity" his chief guiding principles in selection. Carols are few in comparison to new poems and new stories by English writers whose work is not too well known on the whole. Sometimes Mr. Braybrooke's choices are rather tenuous. An item by Benjamin Disraeli which simply states, "Travel teaches toleration," is a worthy sentiment, but the link to Christmas is unclear. In this and other items of curiosa, Mr. Braybrooke's holiday simplicity seems to have a very ultrasophisticated turn. It makes one wonder whether this should not be classified with the "un-books" that are the subject of comment lately.

Most readers will find the collection not thick with raisins like a holiday plum pudding or fruitcake, but more like caviar served with a sprig of holly. Or like a bleached white and silver Christmas tree under which a creche looks strange.

DORAN HURLEY.

**THE LUCK OF
GINGER COFFEY**

By Brian Moore.
Little, Brown.

243 pages.
\$4.00

The luck of Ginger Coffey is mostly bad. But it must be admitted that Ginger himself pushes it hard. Newly arrived in Montreal from Ireland with his wife, Veronica, and teenage daughter, Paulie, we meet him at the moment when, jobless, he is down to almost his last dollar of money that had been saved to buy tickets for their return trip to Ireland. He had spent the money on things like natty sports clothes, on candy for an unhappy little boy, on everything but what it was intended for. Because, no matter what Vera thought, Ginger wasn't going back there and admit he had failed. There had to be something in Montreal for a man with his gifts, even though when he wrote them down on job applications, with a little help from his imagination, they were pitifully few. He'd get a job, though, you wait and see.

And for two hundred and forty-three pages you do see. You see a man who



Brian Moore

is full of grandiose dreams of spectacular achievements and sudden wealth. Outwardly playing the Dublin squire, he is inwardly insecure, pathetic in his promises, romantic in his view of himself, deluded in his expectations. If he has a virtue it is his love for his wife and Paulie. Their love for him doesn't always stand the strain, however, and if Vera is nagging and querulous and even unfaithful, perhaps she has reason. In the end, Ginger's disgrace yields him his finest hour, a poignant scene of recognition.

If you didn't like Moore's other two books, you won't like this one. The novel has soaring moments, because Mr. Moore has a rare gift of empathy and compassion. But it comes nowhere near delivering the impact, emotional or spiritual, of his first book, *The Lonely Passion of Judith Hearne*. In this new one, and in his second, *The Feast of Lupercal*, his chief characters are men, and in both of these his writing has a coarseness and a grossness that is offensive. One wonders if this difference is related to the nature of the subject in each case, or if, since *Judith Hearne*, which was for the discriminating few, he is wooing the plaudits of popular taste?

FORTUNATA CALIRI.

NO LITTLE THING

By Elizabeth Ann Cooper. 360 pages. Doubleday. \$3.95

Possibly the worst fact about a priest's fall is that, like Adam's, it involves so many others in its unhappy consequences. Fathers, whether spiritual or physical, afflict their heirs with their misdeeds. In a first novel, Mrs. Cooper tells the tale of one such misstep. Father Michael Mundy, curate in a (presumably) Midwestern parish, saves a blues singer from suicide and then assumes responsibility for her soul. His priggish attempts at conversion end only in his own seduction. The agony of his subsequent life and return to grace is tenderly told. It is remarkable how well a woman can know the priesthood, but even more remarkable how much her imagination can add to it.

Imagination may serve to explain the one minor drawback of the novel. It is a trifle too wordy and poetic in dealing with the mental and emotional reactions of its characters. On this account, the book will probably hold a greater appeal for women readers than for men. Happily, unlike some stories of fallen priests, it contains little of the salacious: merely two discreet peeks into the boudoir.

Some readers would probably like to know more details of Father Mundy's actual abandonment of his priestly work. Instead, the story leaps ahead



Kurtz of Ottawa

**BISHOP
FULTON J.
SHEEN**
*shows that the
way to heaven
can be life's
most exciting
adventure*

"Why is it," asks Bishop Sheen, "that one hears so often the expression "Go to Hell!" and so rarely the expression "Go to Heaven!"?

In his new book Bishop Sheen rights that balance. He reveals the many ways to heaven and clearly delineates the "fact of hell". He breathes new life and meaning into the old concepts of faith, hope, charity, tolerance, patience and freedom of choice, and shows how the quest for heaven is the most stimulating search in life.

Go to Heaven!

THE NEW BOOK BY

FULTON J. SHEEN

\$4.50, now at your bookstore **McGraw-Hill**



NEW! PRACTICAL **MISSAL COVER-CARRY-ALL**

HOVENA BOOK COLLECTION ENVELOPES RAIN BOWNET CHAPEL CAP

COVER FITS THE FOLLOWING MISSALS: St. Joseph Daily and St. Joseph Centenary Sunday, Marian Daily, St. Pius X Daily, St. Andrew's regular Daily

NO MORE BULKY HANDBAGS! COVER HOLDS EVERYTHING YOU NEED

This smartly styled 3 pocket missal cover is made of washable sturdy vinyl. Taffeta lined. Protects missal. Order several for dignified gifts.

Available in the following colors: Alaska Seal Black • Youthful Red • Medium Gray • Summer White

\$1.95

MONEY BACK GUARANTEE

... SEND CHECK, CASH, or MONEY ORDER ...

MISSAL COVERS P. O. Box 101 Dept. 8 **MASPETH 78, N. Y.**

ACCORDIONS UP TO 1/2 OFF

SAVE UP TO 1/2 OFF RETAIL PRICES OF COMPARABLE ACCORDIONS

IMPORTER TOYOU! Buy DIRECT from world's largest accordion dealer! Low Importer-to-You prices. Over 30 models—finest Italian makes. New easier terms. Small down payment, 5 Day Home-play trial. **Free Bonus Gifts for promptness.** Trade-ins welcomed. 100% Satisfaction Assured. Mail coupon for FREE color catalog!

FREE Color Catalog Rush Coupon

Accordion Corporation of America, Dept. TS-128
2003 West Chicago Ave., Chicago 22, Ill.
Rush FREE color catalog; Importer-to-You Prices.

Name _____
Address _____
City _____ State _____

*A distinguished
new biography*
**FRANCOIS
DE SALES**

By Michael de la Bedoyere

The warm personality of the delightful saint is vividly apparent on every page. "This superlatively lovable saint has now at last found a really worthy biographer in English."

—JAMES BRODERICK, S.J. \$4.00



Selected Letters of
**ST. FRANCIS
DE SALES**

Translated, with an Introduction by Elisabeth Stopp. Includes a note on all correspondents. The distilled wisdom of one of the Church's greatest spiritual counselors. \$5.00

*Introduction to the
Devout Life*

By St. Francis de Sales
Edited and translated by
John K. Ryan. \$3.50

SEEKING GOD

By Bruno Scott James

A clear and practical introduction to the spiritual life. Father James, an English priest working in the slums of Naples, writes illuminatingly on the most serious and exciting work a man can do: increase his capacity to love without reserve and to live the full life of the spirit. \$2.50

At your bookseller

HARPER & BROTHERS, N. Y. 16

five years and finds him living, with wife and child, in a New Mexican artists' colony. Only an occasional flashback hints at the events of the intervening years. Yet this is perhaps as it should be. The *how* and *why* of a sinner's fall from grace are infinitely less important than the *fact* of his repentance. Explanations of the former are often hypothetical, but the latter is a reality. Just as "it is no little thing to win or lose the Kingdom of God," so is it no little thing to write a good novel about the gain or the loss. Mrs. Cooper has written a winner.

JAMES F. FISHER, C.S.P.

WE HOLD THESE TRUTHS

By John C. Murray, S.J. 336 pages.
Sheed & Ward. \$5.00

John Courtney Murray has a sturdy conviction that civilization is founded on argument. Barbarism is the refusal to communicate. Chaos emerges from the smothering of true conversation. Men must be locked in honest dialectic to chisel out a public philosophy and then apply its principles to all the unfinished arguments which beset every society this side of eternity.

In giving us these "Catholic Reflections on the American Proposition," Father Murray presents cogent evidence that the American consensus is founded on a pre-Protestant tradition of natural law. Freedom under God is not a concept identical with a Jacobin notion of popular sovereignty. The Catholic conscience can enter so gracefully into the mystique of American government because the principles upon which that government is founded are congenial to traditional Catholic political theory. If there is a drift toward secularism in the modern State, it is basically because the Church's freedom to carry out her mission is no longer seen as "the armature of man's spiritual freedom and as a structural principle of a free society." The human Gelasian theory of a double sovereignty has been losing ground to the wild oversimplification of men like Thomas Hobbes for whom "temporal and spiritual government are but words brought into the world to make men see double and mistake their sovereign." And for the secularist, the sovereign is always Leviathan, or some other mortal god.

Admitting the difficulty of getting agreement on philosophical and moral presuppositions to the formation of a dynamic public philosophy, the author demonstrates the need for such a philosophy in relation to two current problems. These problems are being handled presently in a moral vacuum—the problem of war and the problem of foreign aid. Retaliatory total war and foreign aid sparked by mere anti-

Communist sentiment are congenial to the popular mind but these two concepts do not fit in logically with our inarticulate public philosophy. Until we give unequivocal utterance to that philosophy, we are apt to flounder in a fog frantically preoccupied with the question of survival.

Father Murray discusses four unfinished arguments on the American scene: the school question, censorship, humanism, and the future of freedom. He has an enviable ability always to ask "the basic question." This may be disconcerting to his critics. Some may complain that he is needlessly ponderous. But a man who asks basic questions has some understanding of "the architecture of the problem" under discussion. He cannot have the simplicity or the vehemence of the man who sees only an aspect of the superstructure.

AUGUSTINE P. HENNESSY, C.P.

OUR REVIEWERS

AUGUSTINE PAUL HENNESSY, C.P., S.T.D., Former Professor of Moral Theology, now Rector at Holy Cross Seminary, Dunkirk, New York.

DORIS DUFFY BOYLE, Ph.D., Associate Professor of Economics, Loyola College, Baltimore. Formerly head of Soc. Science Dept., St. Francis Xavier, Antigonish.

FORTUNATA CALIRI, Ed.M. (Mass. State College, Lowell) Assistant Professor of English. Residence, Belmont, Mass.

ANNE CYR, musician and literary critic now housewife at Denville, New Jersey.

ROBERT FINLEY DELANEY, lecturer, writer, U.S. Foreign Service Officer, Europe, America, and now in Caribbean.

JAMES FREDERICK FISHER, C.S.P., M.A. (St. Paul's College, Washington, D. C.), currently at Paulist Information Center, Boston, Massachusetts.

DORAN HURLEY, (graduate studies in English at Harvard, Irish Studies at Fordham), feature writer; author of Irish novels. Res., New York City.

ALICE M. MARCHAND, M.A. (Boston U.), former professor in English, Boston U.; married, mother of three children; private tutor; res., W. Roxbury, Mass.

HENRY L. ROFINOT, Ph.D. (Columbia U.) is Associate Professor of History at Villanova University, Penna.

BRIAN ROGAN, C.P., M.S.L.S. (Catholic University of America). Librarian of Faculty of Passionist House of Theology, Union City, New Jersey.

FERDINAND J. WARD, C.M., A.B. (De Paul U.), M.A. (Catholic U.) is a Professor of English, De Paul University, Chicago, Ill.

CRISIS ON BROADWAY

(Continued from page 23)

nauseating works? Are they not equally in error for accepting so-called "adult" themes in which every obscenity is paraded, every illness of mind and body dragged forth for clinical analysis, and every emotional imbalance raked over for dramatic effect?

Such acceptance on the professional level probably does more than any other factor to harm the quality play, alienate a prospective audience, and discourage the playwright who uses five-letter words and believes there is something worthwhile above the sub-basement of human existence.

Brendan Behan, for example, imported his special brand of blasphemy, vulgarity, and smut for the "edification" of American audiences in *The Hostage*, a well-publicized offering set in a Dublin brothel. On the credit side it proved that Behan is a playwright of considerable promise, but he seems to revel in gutter talk, frankly irreligious outlook, and a childish effort to shock by constant allusion to perversion, irreligion, and a rather incredible lack of taste. He cannot blame the press for calling him a crude boor. He is that.

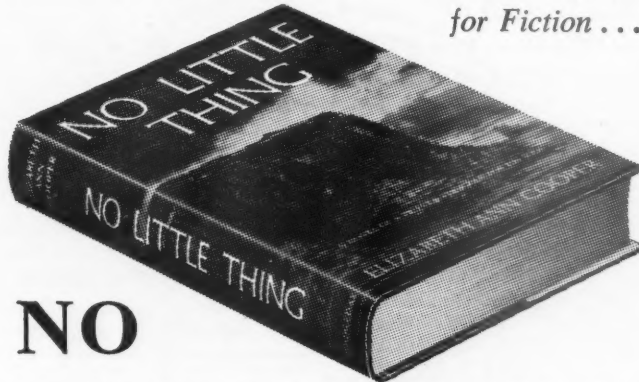
To achieve recognition and success in today's theater, as in the movies, it is almost mandatory that the writer work hard at being a creator of shock scenes, where he was once called on for superior imagination, dedication, and mastery of the craft. The pornographers have taken over for the poets. The tragic part of it is that the outcry from those in a position to make their objections felt has been a mere whisper.

How can the theater make the long climb back? Obviously, there will be no immediate turnabout by the dedicated disciples of doom and frustration. Devoutly though it may be wished, there is no prospect of an early renaissance to lift the drama from its present state.

One solution is for those producers interested in the preservation of the drama to seek and support playwrights who are not under compulsion to foist their neuroses on the paying public. Another is to bolster the theater in cities other than New York. Lawrence Langner, mentor and co-founder of the Theater Guild, has long advocated production of high quality drama expressly for the road. This, a realization of the gap in audience tastes, is a partial solution to a testy problem, even though it leaves the mainspring polluted.

There is an audience for live theater in cities like San Francisco, Dallas, Chicago, and Denver, but it isn't panting for plays like *Sweet Bird of Youth*, if we are to judge by the box-office returns. A co-operative plan by which managers in large cities help finance touring companies and share in the

Winner of the Doubleday Catholic Prize Contest
for Fiction...



NO LITTLE THING

by Elizabeth Ann Cooper

This novel of a priest's struggle for his own soul introduces an exciting new writer and will attract widespread attention because of its provocative theme and its extraordinary power and scope. With sensitivity, good taste and sustained tension, it tells the story of a priest's fall from grace, his marriage to the young singer with whom he has sinned, and his despairing, inevitable discovery that he is, indeed, "a priest forever."

"This, in my judgment, is superb. I would give it any prize. It is superbly written; it has a sense of mystery... I have not the least bit of hesitation in saying that this is as good as Graham Greene."—HAROLD C. GARDINER, S. J.

\$3.95 at all booksellers

DOUBLEDAY



JUST PUBLISHED . . .

Dom Hubert Van Zeller's

Book of Private Prayer

... "solid gold" \$3.25

Msgr. John Kennedy
available at your local bookstore
or write

TEMPLEGATE, SPRINGFIELD, ILL.

IF & WHEN You Move
Please Remember to Send
Your Old AND New Address
to THE SIGN



WANT PLENTY OF MONEY?

You can make over 150% profit. Just show No. 1034 reversible necklace with its Genuine Mother of Pearl and colorful rhinestones surrounding a FULL COLOR picture of the Virgin Mary and Our Lord. Beautiful cinemascope effect. 18" chain and gift box. Sells on sight. Send \$1.00 (\$2.50 value). Money back guarantee. Immediate delivery. FREE FULL COLOR CATALOG. Make money regardless of your age. Order No. 1054 today.

STEPHEN PRODUCTS CO.
2160 W. Way, (Dept. T) N. Y. 23, N. Y.

NEW, Larger

Genuine HOLY LAND MOTHER-OF-PEARL ROSARY



MORE BEAUTIFUL THAN EVER
Straight from biblical BETHLEHEM — birthplace of Christ — comes this inspiring lustrous creation! Exquisitely HAND-MADE for 700 years by Christians of Bethlehem, descendants of Crusaders, this rosary is truly worth many times its price... A certificate from the CHURCH OF THE NATIVITY comes with each rosary... Untarnishable, made to last many years. Handsomely carved. An authentic Christmas gift, universally treasured... This strikingly beautiful, new rosary is considerably larger than any we have previously offered. We are sure you will be delighted with it. Gift boxed. Mail only... \$2.95

CHRISTMAS GIFT SPECIAL — 2 for \$5.00 ppd.
Not sold in stores. ORDER TODAY.
STEVEN'S Religious Importers,
MOUNT LEBANON 26-S. Penna.
P.S. — Order now. Supplies are limited.

RAISE FUNDS FAST WITH Handford Brown COIN CARDS!

FREE SAMPLES!

For your worthy cause you can raise more funds faster at far less cost with Handford Brown Coin Cards! Let us prove this to you! Send for FREE Samples today!

Coin Holders up to \$3 in dimes;
Coin Holders up to \$5 in quarters.

Get our exclusive fund raising plan today! Phone WINDSOR 4-0454 or wire direct to us or mail coupon now!

MAIL THIS "FREE OFFER"

HANDFORD BROWN CO., Inc.

Dept. T.S-12-60
Caytesville - New Jersey

Gentlemen:

Please send me FREE samples with your exclusive fund raising plan.

NAME: _____

ADDRESS: _____

CITY: _____

Help Us to
Help Others

WE ARE DEPENDING ON YOU!

Share your
Good Fortune



CHANTILLY LACE CHAPEL CAP
IMPORTED FROM FRANCE
Smartly styled for travel and evening.
Proper for church. Fits and flatters
everyone. In handy plastic case. Choice
of black or white. FREE! Beautiful
"pearled" bobbin pin holds cap in place.
ORDER TODAY! Only \$1.50. Check or
money order. No COD's. Add 25¢ for post-
age and handling. Money back guarantee.
FASHION FINDS P.O. BOX 272
Dept. 12S FOREST HILLS 75, N. Y.

New — Different A Perfect Christmas Gift THE KITCHEN MADONNA

A Daily Reminder of the Blessed Mother



This beautiful Kitchen Madonna stands 7 inches high. It is alive with radiant colors of blue, gold and ombre, and has a highly glazed finish. It can be hung on the kitchen wall, or stands by itself on a shelf.

Order several today, they make excellent Christmas gifts, and are ideal as a gift to new home owners. They are shipped to you gift boxed.

\$2.00 each postpaid

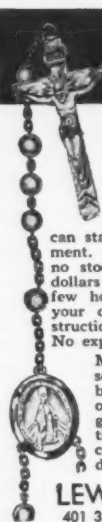
Send check or money order to

RELIGIOUS SPECIALTIES CO.

P. O. Box 2191 EDGEWOOD STATION
PROVIDENCE 5, RHODE ISLAND

MAKE ROSARIES

AS A PROFITABLE BUSINESS OR A SATISFYING HOBBY



Here is a business you can start with almost no investment. No expensive equipment, no stock to carry. Just a few dollars worth of material and a few hours of pleasant work in your own home. Complete instructions and free practice parts. No experience necessary.

Making Rosaries is an absorbing and satisfying hobby. Make them for your own use or for treasured gifts to friends and relatives. Write today for free catalog and special introductory offer.

LEWIS & COMPANY
401 3RD AVE. TROY, N. Y.

profits may well be the practical answer to the increasing economic problems which confront touring groups.

The star system, which once flourished, has declined along with public interest in the theater. There are few stars left who can be counted on to attract an audience at any time, a handful who can breathe life into an inane or unpleasant script. Helen Hayes is one. Ethel Merman and Mary Martin can salvage even a soggy musical. The Lunts have a devoted following which will visit them under almost any circumstance. There are one or two others also, but the majority of present-day players are bound by their material.

In some circles it is considered *classé* to ask for entertainment in the auditorium. A musical without social significance lurking in every lyric, comedy without political implications or a melodrama staged purely for thrills is beyond the pale. Unfortunately the influence of these pseudo intellectuals is such that the modern play makers cater to their demands. One of the main reasons for the current crisis in the legitimate theater is that entertainment is too often shelved in favor of aberrations.

There is desperate need for a revolution in the arts, a revolt against fatalism, fear, and frustration. The man who might well lead it in the drama is Tennessee Williams, who has proved that, once clear of the quagmire, he can easily soar to the skies. His first professional success, *The Glass Menagerie*, is one of the great plays of our time, his subsequent ones (no matter how financially successful) merely reminders that his rare talent exists. Led by Williams, such a return to sanity might easily be the magic needed to cure the illness of the fabulous invalid. Here is a man with power at his fingertips and a rare, God-given ability to use it in a desperately needed crusade. Just as Eugene O'Neill set the stage for cynicism and fatalism, a new Tennessee Williams could open up a frontier in which the drama regains its once lofty purpose and accomplishments.

There always will be room in the living theater for serious analysis, discussion of the problems inherent in man's struggle for salvation, even a descent into the darkness, but at present the pendulum has swung too far and become jammed.

The drama has survived abuse, misuse, and its enemies of the past. It should be able to checkmate the carnival entrepreneurs who have worked their way in. Financial survival is but one facet of the problem. That will almost inevitably result when the theater stirs the stagnant waters and ceases pandering to the nightmares in which so many of our dramatists writhe.

Big PLUS Feature with this year's MESSENGER CALENDAR.



Full
16
pages
size—
9 1/2 by
16 inches

Prayer
hand
lettered
with beautiful
Florentine border

**PEACE
PRAYER**
of St. Francis in
FULL COLOR
suitable for
framing

Church imprint at slight additional cost. Minimum of 50 calendars. No business imprints accepted.

Also, ask to see Messenger's "Cathedral Classics" outstanding lines of Christmas and All Occasion cards.

YOUR DAILY GUIDE FOR 1961

Complete and authentic guide for carrying out Catholic obligations

Happy and blessed is the Catholic family that "lives" with the *Messenger Church Art Calendar* in their home where it brings inspiration, comfort and a daily guidance for carrying out our Catholic obligations. A favorite in thousands of Catholic homes for almost a half century. The 12 religious art reproductions in full-color vividly portray the life and ministry of Jesus and His Blessed Mother. Officially approved.

SINGLE COPY 45¢

3 copies \$1.25—12 copies \$4.50—25 copies \$7.75—50 copies \$15.00—100 copies \$27.00. Prices in larger quantities upon request.

Mail Coupon Today!

Order from your local Church Goods Store, Distributor or
MESSENGER CORPORATION
Auburn, Indiana Dept. 75

Send me _____ Messenger Church Art Calendars
for 1961, _____ Catholic Christmas 21 Card Assort-
ments @ \$1.00.

Enclosed please find remittance for \$ _____

Name _____

Address _____

City _____ Zone _____ State _____

No C.O.D. please. Cash with order except to Clergy.

that GLORIOUS MINCE PIE



If there is any dish that we should eat with relish at Christmas, it is mince pie. Nowadays few people are aware that this rich and appetizing dessert once stood for a test of our faith.

Back in the days of Oliver Cromwell, mince pie was called an "abomination" by the grim-faced Puritans. At the first whiff of its spicy odors they turned up their noses in cold disdain, and they gave it a stern go-by whenever it was served to top off a dinner. Even John Bunyan is said to have spurned it when it was offered to him as part of his prison fare.

But if the Roundheads held it in contempt, the Cavaliers more than made up for that neglect by the way they fell to with gusto. In less time than it takes to tell it, their plates were bare—there wasn't so much as a raisin left to stare at. For the final course of the year's most bountiful feast, the popular choice always was—mince pie.

How did mince pie originate? In the beginning, so the story goes, it was associated with the Wise Men and their gifts to the Christ Child. As a favorite dessert of the medieval Christians, it was compounded of the choicest viands of the East, savory spices, and such tantalizing ingredients. It was oblong in shape, since it was supposed to represent the manger at Bethlehem. But "mince" was not the name then. First, they were "mutton pies," then they changed to "shrid pye," that is, shredded pie, and finally came the present designation.

When the English Puritans curtailed Christmas funmaking, they even took it out on certain dishes that had always been part of the big Yuletide dinner. Mince pie was promptly put on the proscribed list! One does not know for sure what happened to the good housewife who was caught baking it, but the record

definitely proves that to Cromwell's hard-bitten followers that tempting crusty combination was nothing short of "idolatrous," and whenever they happened to be guests in a house where it was put on the table, they could refuse it with a show of righteous indignation.

However, it seems that Roundheads' self-denial was some other chaps' opportunity. The energetic Catholic matrons of "merrie England" baked it with a right good will, and their husbands and sons and daughters demonstrated they were strong in the true faith by their powers of consumption.

Those early pies had an upper crust that, for some curious reason, was called a "coffin." Later, a cross lattice of dough was substituted, and this was supposed to represent the hayrack of the stable at Bethlehem.

There is a rather interesting conclusion to this chronicle, one that any gourmet would not find surprising. It seems that as the years went by, lean and hungry Englishmen found it harder and harder to pass by those kitchens whence such delicious savory smells arose on the day before Christmas. In short, they capitulated en masse to mince pie.

Like roast turkey and cranberry sauce, the well-known dessert has now become a staple of the holiday menu. So far as having any religious significance, its acceptance or refusal could generally be taken as a reliable test of the modern diner's sanity. The question no longer is whether the pie will be eaten but in how short a time it will be devoured to the final crumb!

BY FRANCIS HOWARD

ARE YOU Executive Caliber?

In business, education, government, religion—especially in the home—successful management hangs on your ability to use authority wisely.

You'll gain new insight into the art of "being in charge,"—on the way to get the best out of others from:

AWAKENERS OF SOULS

by F. X. Ronsin, S.J.

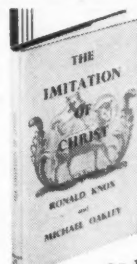
224 pages

\$3.00

*Buy at
Your Bookstore*

ST. PAUL
PUBLICATIONS.

Glenside 2-0047
Staten Island 14, N. Y.



NEW a gift edition of THE IMITATION OF CHRIST

Translated by
RONALD KNOX
and MICHAEL OAKLEY

A perfect Christmas gift—the ideal modern translation of the best-loved of all spiritual classics. The newly published gift edition is bound in black imitation leather with gold stamping. \$3.50 (Regular cloth edition \$2.50)

At your bookstore

SHEED & WARD

64 University Place, N. Y. 3



If You Are Under 80 You Are Not Too Old For Life Insurance

Let us tell you how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY, the company which helped pioneer the idea of insurance for people past 60. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L1236M, Kansas City, Missouri.

Another Excellent Book

By Father Alfred Martin, O.F.M.

The Happiness and Well-being of Children

CONTENTS:

Of Such Is the Kingdom of Heaven
Home Sweet Home
The Heart of a Child
Start Early if You Want a Good Time
Ups and Downs
Discipline in the Home

Spare the Rod
The High Road to Enjoyment
The Golden Years of Youth
Youth and Religion
Youth and Sex—I
Youth and Sex—II

TWELVE CHAPTERS 100 PAGES ILLUSTRATED \$1.00 PREPAID

ORDER FROM

FRIAR Magazine

Rochelle Park
New Jersey

Dear Father Francis:

Please send me.....copies of "The Happiness and Well-being of Children"
I am enclosing \$1 for each booklet.

MY NAME.....

ADDRESS.....

CITY.....

ZONE.....

STATE.....



... The perfect Christmas Gift! MUSICAL MADONNA NIGHT-LIGHT AND ROSARY BOX

Open the rosary drawer and hidden music box (with finest imported Swiss movement) automatically plays Gounod's "Ave Maria" as you pray. Plug in electric cord and this exquisitely sculptured Madonna statuette glows softly with comforting concealed light. Beautiful mantel decoration, or bedside night-light for child or sickroom. Measures 11 inches tall. Madonna statuette is hand-painted with heavenly-blue, gold-trimmed robe over white gown. Golden spun-metal base has plush-lined rosary drawer containing imported rosary with silvery metal crucifix and pearl-white beads. Wonderful gift for Holy Days, First Communion, Confirmation, Graduation, or for any religious home, anytime. *Satisfaction guaranteed.*

Mail check or money order. (No C.O.D.'s please) **\$11.95**
SWISSCRAFT PRODUCTS, Dept. 14
232 Madison Ave., New York 16, N. Y. parcel post prepaid

GREETING CARDS

for CHRISTMAS
EASTER
SPECIAL OCCASIONS
CONGRATULATIONS

all cards ten cents each
WRITE

STUDIO ANGELICO
GREETING CARDS
ADRIAN-MICHIGAN

Sympathy BIRTHDAY WEDDING

CHRISTMAS ADORATION

INFANT IN CRIB

Beautiful handmolded figures of the Christ Child in WAX, lifelike, on real straw and wood crib in various sizes:

5 1/4" long \$4.25 ppd.
6 1/4" long 4.95 ppd.
8 1/4" long 6.95 ppd.
10 1/4" long 8.95 ppd.
*11 1/2" long 10.95 ppd.
*13 1/2" long 15.50 ppd.

*Available with Swiss musical movement playing "Silent Night" and another hymn — \$22.50 and \$32.50 ppd.

Inquire about larger sizes.



HEART OF LOVE

Truly something different when used as a tree decoration or attached to Christmas gifts. Hand-made in wax, red or pink — and decorated in gold, with the Infant Child in the center. 2 1/4" x 1 3/4". 3 for \$3.25 ppd.

Dept. 512
1048 Lexington Avenue
GINA & SELMA, Inc. New York 21, N. Y.



DIRECT FROM IRELAND THE BLARNEY FRUIT CAKE

An exceptionally rich fruit cake, flavored with genuine Irish Whiskey, packed in a beautiful lithographed metal box, hermetically sealed. 2 lbs. \$4.. ppd. All orders acknowledged by air-mail. Write Ireland direct.

Wall's Stores, Drumcollogher, Co. Limerick, Ireland



FREE sterling silver scapular

\$1.50 value gift with every order. Artistic rosaries, missals, Holy Bibles and many others at discount prices. Shipments from Montreal and New York. Ask our free catalog.

ARGOSY IMPORT-EXPORT CO.

Box 221, Montreal 25, Que. - Canada

A RED CANDLE FOR JAMIE

(Continued from page 43)

The girl gasped. "For a little tree and some glitter it'll be loads. And his mother probably has some toys tucked away." She glanced at the clock. "I'm meeting my—I'm meeting someone for lunch, but there'll be time afterward. I could have the tree sent and bring the rest."

At the door she paused. "And I'll be here tonight to help out with the kid. Tomorrow too," with a grimace; "my friend's tied up for Christmas."

She was gone, leaving Lucy Bristow nonplused. Tied up for Christmas, she thought. He'd better be, with a wife and family in Jersey.

Back in her own living room, she sat resolutely down at the writing table. But the work did not go well, and it was almost a relief to be interrupted by Mrs. Branagan. The doctors were operating at two o'clock, she reported. It was appendicitis.

She produced an envelope with something written on it. "Tis her mother's address, poor lamb. I gave me word I wouldn't send for her unless it was bad. I wonder can you make it out, ma'am."

Mrs. Bristow put on her glasses. "Mrs. James Ramsey, North Tipterton, Vermont," she read aloud and went at once to the telephone.

While the call was being put through, Mrs. Branagan grew voluble. The mother was a widow, had another married daughter who lived in the same town and planned to have them all for Christmas. Too bad the girl hadn't felt up to it, hadn't even told her mother she was sick.

Lucy Bristow listened with only one ear. In the other, the operator was explaining patiently that the party did not answer. She would keep trying. The minutes dragged on. Mrs. Branagan went about her business, saying she would be back.

Finally, in desperation, she sent a telegram to the North Tipterton address, giving her own name and telephone number. By the time Mrs. Branagan next appeared, she had come to a decision.

"Now you're not to worry any more," she said. "You've done your part. I will be responsible for Jamie until his grandmother can be located."

The woman's relief was obvious. "I'll be bringin' him up, then, as soon as ever he wakes up."

Shortly after three, Rose Macey came bursting in. "I got the candle," she cried. "Not a real one, just a red cylinder with a bulb on top."

She displayed it proudly, then opened a big shopping bag. "Balls and glittery angels," she gloated, "and a little music box that plays 'Silent Night'. Oh, and

the tree's outside, behind the service elevator. Where's Jamie?"

"Asleep at the Branagans. I said he could stay here with me tonight."

The girl nodded. "Good. It's roomier than my place. We can put the tree over there," pointing to Lucy's writing table. "And now I'd better hide the stuff before the kid sees it."

She went off to stow her purchases in the McTeague apartment and brought back the news that she had discovered a fat panda, two picture books, and a miniature jet plane on a closet shelf.

When Mary Cecilia, the oldest Branagan, brought Jamie upstairs, he looked flushed and tousled and had egg yolk on his jumpers. By the time they had tidied him up and Rose Macey had spun a fantastic tale about the Steuben glass duck, it was half-past four.

The girl showed him the red candle. "Look what Mrs. Bristow got for you," she said. "Isn't that something?"

Obviously Jamie thought it was. His fingers caressed it, for a second, then his face clouded. "But it didn't ought to be in this window," he objected.

Rose Macey kissed the top of his head. "Why ever not?" she demanded. "Here's where you're going to sleep tonight."

He appeared to accept this, his smile encompassing them both. But it was Mrs. Bristow's hand into which he slipped his own. "You light it," he said.

The pressure of the small fingers was surprisingly pleasant. "When you're ready for bed," she promised. "It will be dark by then."

She hated herself a little for not asking the girl to stay and eat with them. But habit was too strong, and she was weary of Rose's efficiency, her easy way with the child.

So she fixed supper for two on the card table and would have got him ready for bed afterward, if he had not scrambled out of his clothes and into pajamas before she could even locate the snaps and zippers.

"Now it's all dark," he exulted, pulling her into the front room and thrusting the candle into her hands. "You promised to make it light."

She plugged the cord in, opening the draperies a little so that he could see the tiny flame reflected in the pane. He made no sound, but the ecstatic look on his face was enough.

Jamie was fast asleep in John's bed when Rose Macey tiptoed in to set up the tree. Soon her hands were busy unwrapping fragile balls, disentangling strands of silver rain. And it seemed to Lucy Bristow, watching, that her pointed face had a shining look of its own.

Mechanically, she lifted one of the baubles and hung it on the nearest bough, unwrapped another and an-

NOW DIRECT FROM JERUSALEM The Holy City

THE LIFE OF CHRIST

bracelet, etched in beautiful 3 dimensional sterling silver... depicting the Life of Christ in 8 separate tablets, each molded after paintings by the great religious artists such as Da Vinci, Giotto and other great renaissance painters.

8 TABLETS
DEPICTING
THE LIFE
OF CHRIST

The inspiring story of Christ can now be hers, etched for eternity in the splendor of sterling.

Each link of this beautiful bracelet depicts with startling clarity an inspiring scene from the Life of Christ. Impressed in sterling silver

from molds hand carved in Jerusalem—no gift is more appropriate, none more lovely. At \$15.00 the combination of priceless elegance and spirituality make this bracelet the perfect gift for any woman. Put Christ back into Christmas—give the Life of Christ bracelet.

Rush this coupon with check or money order today (no C.O.D.'s please) to assure delivery of this beautiful sterling silver bracelet (attractively gift wrapped) in time for Christmas.

- ✦ ANNUNCIATION
- ✦ NATIVITY
- ✦ FLIGHT TO EGYPT
- ✦ BAPTISM
- ✦ LAST SUPPER
- ✦ AGONY IN GETHSEMANE
- ✦ CRUCIFIXION
- ✦ RESURRECTION

MAIL TO

S & Z CREATIONS

520 FIFTH AVENUE • NEW YORK 36, N. Y.

Rush me postpaid ☐ STERLING SILVER LIFE OF CHRIST BRACELETS
AT \$15.00 EACH (TAX INCL.) TO

NAME _____

ADDRESS _____

CITY AND STATE _____

Also available in solid 14K gold.....\$95

\$1,000 IS YOURS Automatically!



Start saving \$1,000.00 with Date & Amount Banks. 25c a day keeps Date up-to-date. Also totals amount saved. Forces you to save daily, or Calendar Bank won't change date. Automatic saver for home, car, church, vacations, college, etc. Pays for itself in 8 days. Use year after year. Reg. \$3.50, now only \$1.99 each; 3 for \$5.75. Personalized with brass Monogram in gold fin. \$2.75; 2 for \$5. Add 25c per bank postage. LEECRAFT, Dept. SN, 300 Albany Ave., Brooklyn 13, N. Y. Sold by mail only. Prompt delivery.

MORRIS SCHOOL

Post Office Box 137, Searcy, Arkansas
For Boys — Conducted by the Franciscan Brothers

Located near the foothills of the Ozarks; ideal climate. Modern buildings including a large gymnasium and indoor pool; private lake; all major sports. Accredited Junior High with Elementary grades fifth and sixth.

Marywood School

For girls. High School for resident and day students. Conducted by the Sisters of Providence. Fully accredited. Member of North Central Association. College Preparatory, General Courses, Music, Art, Drama, Home-Making, Gymnasium and swimming pool. Catalog.

2116 RIDGE AVE. EVANSTON, ILL.

"The Natural"
GIFT for
TEACHER

AT LAST!
Automatic pencil
for chalk

Encourage teacher's efforts with this practical token of your appreciation: **HAND-GIENIC**, the automatic pencil that uses any standard blackboard chalk. Ends forever messy chalk dust on hands and clothes. No more recoiling from fingernails scratching on board, screeching or crumbling chalk. At the push of a button, chalk ejects or retracts. Scientifically balanced, fits hand like a fountain pen. It makes chalk writing or drawing a smooth pleasure.

SAVES CHALK—CHECKS ALLERGY
HAND-GIENIC makes chalk last over twice as long, saves money for school. Hand never touches chalk during use, never gets dried up or infected from allergy.

NEW, DIFFERENT GIFT
OF LASTING USEFULNESS
Every teaching hour teacher will bless **HAND-GIENIC** . . . and your child. Sturdy metal construction, 1 YR. **WRITTEN GUARANTEE**. And what an impressive, jewel-like appearance! 22K gold plated cap contrasts beautifully with onyx-black barrel. Distinctive to use, thoughtful to give. Send \$2 for 1, only \$5 for set of 3 (one for each color chalk). **DELUXE MODEL**: Same as above but crystal-clear barrel shows chalk color; all metal parts gold-plated. Individually jewel-cased. \$3 ea. or only \$8 for 3. Postage free. Satisfaction or money back. Same day shipment. **ORDER TODAY.**
For air delivery add 15¢ each

EXCLUSIVE! NOT SOLD IN STORES
HAND-GIENIC,
Dept. 309, 2384 W. Flagler St., Miami 35, Fla.

MARMION Military Academy

Military training, combined with sound Catholic education, builds men. Accredited four-year high school (college preparation only). New 200-acre campus. Small classes. Under Benedictine Fathers. Sports for all. 27th year. One hour from Chicago. Father Joseph, 112 Butterfield Rd., Aurora, Illinois. Catalog.

MARIAN COLLEGE

CATHOLIC COEDUCATIONAL COLLEGE
Fully accredited. B.A., B.S. degrees. Liberal arts, sciences, teacher training, pre-professional courses, business administration, home-making, medical technology. Modern buildings; spacious campus; stimulating social and sports program.
Write for Catalog
Box 14, 3280 Cold Springs Rd., Indianapolis 22, Ind.

SAINT MARY'S, NOTRE DAME

Fully accredited liberal arts college for women. Established 1844
Conducted by the Sisters of the Holy Cross
Courses leading to degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Fine Arts, Bachelor of Music, Interdepartmental major in Christian Culture, Graduate School of Sacred Theology. Write for catalog.
SAINT MARY'S COLLEGE, BOX 5
Notre Dame, Indiana

COLLEGE OF NOTRE DAME OF MARYLAND

BALTIMORE 10 MARYLAND
conducted by
the School Sisters of Notre Dame
fully accredited
Program leading to A. B. degree
Arts and Sciences
Teacher Training • Pre-Medical
For catalog and further information
address the Director of Admissions

other. The nostalgic smell of balsam was in her nostrils. She could feel her taut nerves beginning to unwind. And then, without warning, deep inside, someone she scarcely knew wept silent, cleansing tears.

Through the partition came the sound of a telephone. Rose Macey gave a start, and a pink cotton Santa Claus slipped from her limp fingers. The next moment she was gone like a wraith, leaving the door open.

Lucy Bristow went on trimming the tree, dimly aware of impending change, as if this moment and the thing she was doing were both an end and a beginning. Of what, she had no idea.

Then the girl was back, her look less shining. "Wrong number," she said, forcing a smile. "Oh, well, I didn't expect to hear until tomorrow night. About ten, he said."

Her eyes seemed to plead for understanding. "What he really wants is for us to have our Christmas on Sunday. Drive down to the shore somewhere, go to one of the small hotels." Her gaze wavered. "It wouldn't be much, but at least we'd be together."

Only this morning Lucy Bristow's mind would have sat in judgment. Now, compassion welled up instead. "Oh, no," she wanted to cry out. "You're young. You mustn't waste your life on another woman's husband."

But the words died on her lips.

Rose Macey stooped, retrieved the pink Santa, and planted him on the topmost branch. "Well, I guess that does it," she said tonelessly.

Mrs. Bristow followed her to the door. "About tomorrow," she said diffidently. "I'm having dinner sent in. Would you—would you care to eat with Jamie and me?"

The girl had recovered her brisk manner. "Why, thank you," he said brightly. "I'd like to." Then, with a lift of her chin she was gone, and a moment later the sound of her radio came through the partition, playing carols at first, then switching abruptly to rock 'n' roll.

Lucy remained standing, her hand on the knob. Why didn't I say it? she asked herself. Why did I let her down?

It was a long time before sleep came.

She was awakened by a persistent buzzing at the front door. Jamie's hands tugging at her arm. "Wake up," he whispered. "I think it's my mommy. She's come to take me home."

Dazedly she drew on her robe and hurried into the foyer. He was close at her heels as she opened the door.

"A Christmas present for Jamie," Rose Macey cried. "I telephoned the hospital."

But the child backed away, his face dark with resentment. "I don't want you. I want—"

They tried to console him. "She had a good night, darling. The doctors are going to make her well."

"When will she come home?" His eyes probed, distrustful.

"It won't be long," Lucy said. "A few more days, perhaps. Will you be a good boy now and eat your breakfast?"

He allowed himself to be comforted at last, downed his cereal and two pieces of toast and honey. When they led him into the living room, his eyes grew round at sight of the tree and presents.

"Do you think they're for me?"

A moment later, tearing off wrappings, flinging ribbon and tinsel to right and left, he was all small boy, seemingly without a care in the world. Soon he was racing through the apartment, making loud zooming noises, the jet plane held high over his head. Lost in his own private world, he paid no attention while the two women set the gate-leg table with a fine lace cloth, got out silver and china.

But later with the arrival of two waiters from the restaurant, he was immediately intrigued. Sitting atop two encyclopedias at the table, a napkin tucked under his chin, he watched intently while savory casseroles were uncovered and a wine cork popped. Obediently he put away the turkey and mashed potato and vegetables, joyfully lapped up ice cream. And when it was over, he went back to his toys, seemingly content.

At four o'clock, scrubbed and slicked, came the three little Branagans to say Merry Christmas. The girls, eight and ten, in identical plaid dresses, sat primly on the edge of their chairs, saying not a word. But Timmy, younger and unabashed, was instantly involved with Jamie's tree and the loot under it.

Now there were two jet pilots, zooming in unison, or tangling on the floor, legs intertwined, hands snatching at baubles and silver rain. Candy canes toppled, were ground to powder on the rug. The panda lost one eye. The plane acquired a dent in its wing.

Through the din, Lucy Bristow's ear strained for the sound of the telephone. But the call from North Tipterton, Vermont, did not come. Finally, marshalled by Rose, the visitors left for home, and a tired and subdued Jamie permitted himself to be washed and put to bed.

Mrs. Bristow must have fallen asleep in her chair, for she started up some time later to hear the telephone ringing, then realized that Rose Macey had slipped in to answer it.

"Yes, at two o'clock yesterday," the girl was saying. "And we've just heard that she's had a comfortable day. Jamie is all right. He had a good Christmas with Mrs. Bristow."

She had
ors are
?" His
id. "A
you be
break-
nforted
pieces
ey led
ee and
"
wrap-
o right
seem-
d. Soon
rtment,
the jet
l. Lost
aid no
er set
cloth,
of two
e was
op two
napkin
ed in-
re un-
opped.
ey and
oyfully
hen it
toys,
licked,
to say
t and
s, sat
s, say-
unger
volved
der it.
zoom-
floor,
ng at
cans
on the
plane
's ear
phone.
erton,
mar-
ft for
Jamie
d and
asleep
some
nging,
had
" the
heard
Jamie
stmas

There were long pauses after that, Rose saying only, "Yes, I see. Of course. We'll expect you in the morning."

Mrs. Bristow sat up as the receiver clicked. "Then she's coming?"

Rose nodded. "On the midnight train. She just got back from spending Christmas with her other daughter. One of the children had a cold and couldn't go out."

The girl looked around the room. "I'll tidy up here for you, and then I must go—"

That look again, Lucy Bristow thought, a sort of incandescence. "No," she murmured, "it can wait until morning. Mrs. Branagan—"

The janitor's wife, as it happened, appeared opportunely at that moment, bringing an odor of spirits, a convivial smile. Told the news, she shed a tear for Jamie, who had so nearly lost his mother, and another for Mrs. Ramsey, who had escaped bereavement by a hair's breadth. Then she shook her head balefully over "that spalpeen, McTeague."

"Where is he?" Rose Macey asked. "What did he do?"

The Branagan head wagged. "What did he do? Ran around after some floosey, that's what. Floosies," she mumbled, her eyes still moist. "A bad lot is what they are. Breakin' up homes and all."

Mrs. Bristow allowed her gaze to rest for just a second on Rose's face, then looked quickly away. There was a short, tense silence. Then Mrs. Branagan shuffled off, mumbling something about fresh linen for the beds across the hall.

The girl was busy picking up bits of
(Continued on page 77)



No News is Good News

► The city newspaper reporter was visiting an old friend, the editor of a little country weekly. Over tea, he asked the editor: "How do you maintain a circulation in a town where everybody knows everything everyone else is doing anyway?"

The country editor grinned: "They read the paper to see who got caught at it."

—Irish Digest

Saint Mary-of-the-Woods

Liberal Arts College for Women

Campus tradition of charm and friendliness since 1840. Fully accredited. B.A., B.S., B.F.A. degrees. Majors in 20 depts. including music, art, journalism, home economics, speech and drama, business, teaching. Extensive campus; interesting cultural, athletic, social programs. Conducted by the Sisters of Providence. Catalog. Box 40

SAINT MARY-OF-THE-WOODS, IND.

—NAZARETH COLLEGE—

"Louisville's Downtown College"

Four-year, fully accredited. Liberal arts college for women conducted by the Sisters of Charity of Nazareth. A.B. degrees in 12 major fields. B.S. in nursing; med. tech.; educ.; home econ. M.S. in education. library science. New residence for boarding students. Write: Director of Admissions, Dept. P.

851 South 4th St., Louisville 3, Ky.

ST. BENEDICT'S COLLEGE, ATCHISON, KANSAS

A Benedictine Liberal Arts College for Men

A distinctive residence college . . . highly accredited . . . designed to develop student leadership and responsibility. Ideal faculty-student ratio. Seventeen major programs of study leading to B.A., B.S. and B. Mus. Ed. Preparation for teaching. Cooperative plans in Math-Engineering. Electronic language laboratory. Opportunities in art, drama, and music . . . co-curricular activities . . . intercollegiate athletics.

For Information Write Box 24, ST. BENEDICT'S COLLEGE, ATCHISON, KANSAS

—ST. FRANCIS COLLEGE—

Conducted by the Franciscan Fathers

A small 4-year liberal arts college for men. B.A. degree. Majors in six fields. Glee Club, dramatics, discussion clubs. Athletics: baseball, basketball, tennis, soccer. Spacious campus on Maine coast. Less than two hours from Boston. Tuition, board and room, and fees: \$1365. Write for catalog.

Dir. of Adm., 594 Pool St., Biddeford, Me.

St. Joseph's College

On Sebago Lake in Maine

Four-Year Liberal Arts College for Women

Conducted by the Sisters of Mercy

Degree in liberal arts, elementary

and secondary education

20 miles from Portland

For Information address: The Registrar, Box D.

NORTH WINDHAM, MAINE

MERRIMACK COLLEGE

NORTH ANDOVER, MASSACHUSETTS

Conducted by the Augustinian Fathers

COEDUCATIONAL COURSES

Courses offered: Liberal Arts, Biology, Pre-Dental, Mathematics, Chemistry, Medical Technology, Physics, Business Administration, Secretarial Science, Engineering, Physics, Civil Engineering, Electrical Engineering.

Tuition Cost: \$600-\$700 per year.

Rooming Accommodations:

Dormitory Facilities—\$850 to \$900 per year.

Further Information: WRITE TO DEAN OF ADMISSIONS

SIENA HEIGHTS

ADRIAN MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics; Teacher Training; Dramatics; Medical Technology; Two Year Terminal Course in Secretarial Work. Exceptional Opportunities in Art.

Beautiful Buildings

Interesting Campus Life

For Further Information Address the Dean

COLLEGE OF

SAINT ELIZABETH

Founded in 1899 by the Sisters of Charity

CONVENT STATION, N. J.

GEORGIAN COURT COLLEGE

A fully accredited Liberal Arts College

Conducted by the Sisters of Mercy

Apply: Director of Admissions

Lakewood, New Jersey

MOUNT SAINT MARY

on-the-Hudson

Boarding, Grades 7-12. Day, Grades 1-12. Accredited by Board of Regents and Middle States Assoc. College Preparatory courses. Highest caliber instruction with accepted methods. Warm, home-like atmosphere and careful supervision. Fire-proof bldgs. on beautiful 42 acre campus. 57 miles from N. Y.

DOMINICAN SISTERS

491 Liberty St., Newburgh, N. Y. Phone JO 1-0800

GOOD COUNSEL COLLEGE

WHITE PLAINS NEW YORK

Conducted by the Sisters of the Divine Compassion. FULLY ACCREDITED B.A. and B.S. Degrees. Standard Courses in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, fine arts.

Unusually beautiful location. Extensive campus. In Westchester County. Forty minutes from New York City.

COLLEGE OF MOUNT SAINT VINCENT Mount Saint Vincent-on-Hudson, New York 71, N. Y.

Fully Accredited Catholic Liberal Arts College for Women

Offers Advantages of City and Country

Write for Bulletin

College of New Rochelle

New Rochelle, New York

Conducted by the Ursuline Nuns

Westchester County—Sixteen Miles From Grand Central Station, New York City

Gilmour Academy

A CATHOLIC PREPARATORY SCHOOL FOR BOYS

Fully accredited four year college preparatory courses for resident and day students conducted by the Brothers of Holy Cross, Notre Dame, Indiana. Beautiful 133 acre campus in suburban Cleveland with easy access to all social and cultural activities. Excellent facilities. Wide range of sports. Small classes. Counseling and guidance.

Office of Admissions
Box E Gates Mills, Ohio

ST. MARY OF THE SPRINGS College for Women

Conducted by Dominican Sisters
• Bachelor of Arts
• Bachelor of Science
in Education—in Home Economics—in Music Education
Address REGISTRAR, Columbus 19, Ohio

IMMACULATA COLLEGE

Accredited liberal arts college for women. B.A., B.S., B.Mus. degrees. Science, music, business, home economics, teacher training; pre-med., pre-law. Stimulating social and sports program. Dramatic and musical productions with nearby men's colleges. Cheerful, homelike atmosphere. 350-acre campus near Phila. overlooking beautiful Chester Valley. New residence hall, liberal arts building. Pool. Lake for swimming and canoeing. Farm and dairy. Conducted by the Sisters of the Immaculate Heart of Mary. Early application advised. Catalog:
Registrar, Box G, Immaculata College, Immaculata, Pa.

SAINT FRANCIS

Offers your boy in grade 9-12 a real opportunity under the Franciscan Fathers to strengthen his mind, soul and body and be fully prepared for college and life. 70-acre campus, new classroom building. All major varsity and intramural sports. Summer Institute.
Write for catalog.
Father Frederic J. Pazo, T.O.R.
Box D, Spring Grove, (York Co.), Pennsylvania

SETON HILL COLLEGE

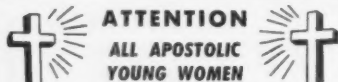
Greensburg, Pennsylvania
Four-year liberal arts college for women. Regional and national accreditation. Pre-professional training for medicine, law, social service. Elementary and secondary teacher education; art, music, home economics education. 209-acre campus in foothills of Allegheny Mts. east of Pittsburgh. All sports. Catalog on request. Write Box 23-8.

MOUNT ST. CHARLES ACADEMY

Boarding School for BOYS Woonsocket, R. I.
Directed by the Brothers of the Sacred Heart. High School, State Accredited Classical, Scientific, Commercial, and General Courses. Very moderate rates. Write for catalog.

SACRED HEART MILITARY ACADEMY

Boys, grades 5 to 8. Conducted by the Brothers of Holy Cross. Trains boys to become true Christian gentlemen. Well-balanced program. Solid foundation in the fundamental skills. Individual attention. Small classes, guidance. Creative skills encouraged. Sports: football, basketball, baseball, hiking, tobogganing. Dormitories, 40 miles from Milwaukee. Write for folder: Brother Dominic Elder, C.S.C., Headmaster, Box 395, 745 West Main Street, Watertown, Wisconsin.



ATTENTION ALL APOSTOLIC YOUNG WOMEN
You are invited to work as a full-time Lay Missioner in the State of North Carolina which is less than 1% Catholic. The Diocese of Raleigh needs you to teach religion, take spiritual census, and work in the program of the Confraternity of Christian Doctrine. For further information on this diocesan sponsored subsistence-mission program for high school and college graduates, write to:
Sisters, Mission Helpers of the Sacred Heart
218 South Mulberry Street
Statesville, North Carolina

COLLEGE OF MOUNT ST. JOSEPH-ON-THE-OHIO

Beautifully located near Cincinnati, Ohio

Conducted by Sisters of Charity, devoted to Higher Education of Women. Recognized courses leading to B.A., B.S., B.Mus., and B.S. in Music Education. Prepares for teaching in Art, Business, Health and Physical Education, Home Economics, Library Science, Music, and Speech. In co-operation with the Good Samaritan Hospital, Cincinnati, a four-year course leads to degree of B.S. and Diploma of Graduate Nurse. Prepares dietitians and medical technologists.

For Prospectus address THE DEAN, MOUNT ST. JOSEPH, OHIO



HOME MISSIONERS

Serving CHRIST in the
Indians and Colored

SISTERS of the BLESSED SACRAMENT

CORNWELLS HEIGHTS, PA.



CHRIST IS ASKING YOU TO
WIN SOULS FOR HEAVEN
Teaching and mission work in home and foreign fields.

Aspirant High School

FRANCISCAN SISTERS OF
MARY IMMACULATE
Box 989, Amarillo, Texas

THE MISSIONARY SISTERS OF THE PRECIOUS BLOOD

offer to generous young ladies who desire to make the Precious Blood fruitful in many souls the following activities: teaching in kindergarten, elementary and high school grades, and as catechists; nursing, dentistry; domestic science; music and art—in the home and foreign missions.

If interested, please write to

MOTHER SUPERIOR
Precious Blood Convent, P. O. Box 43
Shillington, Pa.



The MISSIONARY FRANCISCAN SISTERS of the IMMACULATE CONCEPTION

invite young ladies to follow in the footsteps of the humble St. Francis, who sought God, found Him, and would not let Him go. To seek God is your greatest adventure — to find God your greatest treasure.

ST. FRANCIS PROVINCE
1601 Central Avenue
UNION CITY, NEW JERSEY



THE SISTERS OF THE SORROWFUL MOTHER

a Franciscan Community, conduct hospitals, schools, orphanages, homes for the aged and convalescent. Age 14 to 30. Write to

Mother M. Baptista
Mater Dolorosa Convent
50 Morris Avenue
Denville, New Jersey

or Vocational Directress
Convent of the Sorrowful Mother
6618 N. Teutonia Avenue
Milwaukee 9, Wisconsin



- Catechist
- Child Care
- Parish Visitor

For further information write:
Sisters of
Christian Doctrine
Marydell • Nyack • N.Y.

MISSION HELPERS OF THE SACRED HEART



invite young girls to share in their holy Apostolate of teaching Religion throughout the United States and Puerto Rico.

For detailed information write:

Vocation Directress
1001 W. Joppa Road
Baltimore 4, Md.

THE SERVANTS OF RELIEF FOR INCURABLE CANCER

DOMINICAN SISTERS,
CONGREGATION OF ST. ROSE OF LIMA

Young women desiring to devote their lives to the religious service of Christ's afflicted poor are earnestly invited to write to Reverend Mother Superior at ROSARY HILL HOME, HAWTHORNE, N. Y.



FOUR WAYS TO SERVE CHRIST

as a HOLY CROSS FATHER

- Priest-Teacher • Home Missioner
- Foreign Missionary • Parish Priest

For information about Holy Cross Fathers, or the Brothers who assist them, write to
Father Gerald S. Conmy, C.S.C.
Holy Cross Fathers Seminary,
North Easton, Mass.

MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION, P. O. Box 1858 TS, Paterson 18, N. J.

Please send literature on home and foreign missions.

Name.....Age.....
Address.....
City.....State.....

Holy Cross Brothers

Serve God as a Brother in

- Teaching
- Foreign Missions
- Youth Work
- Clerical Work
- Farming
- Trades

Write for literature to
Brother Eymard, C.S.C.,
218 Dujaire Hall
Notre Dame, Ind.

Brother Hyacinth, C.S.C.
of St. Joseph Juniorate
Valatie 9, New York

insel from the rug, pushing furniture back in place. When she turned, her face seemed to have been wiped clean of all emotion. "I must go too," she said in her husky voice. "Good night, and thank you."

Her eyes were on the clock as she spoke. It was twenty minutes of ten. Lucy Bristow let her go. It was that man, of course. She was waiting for his call, ready to do whatever he wanted.

Again she had that sense of impending change, only now a pattern seemed to be emerging slowly. She looked around. On the floor lay her manuscript, hastily removed from the table last night to make room for the tree. No work in two days, she thought, yet John seemed close tonight, closer than he had been in a long time.

She became aware of other things: the little jet plane abandoned in a corner; one of Rose Macey's ear-rings caught in the fringe of a cushion; a faint alcoholic reminder of Mrs. Branagan. Could these things be the answer? These brief, tenuous contacts with other lives?

Slowly she gathered up the manuscript, locked it away in a drawer. Then, on an impulse, she lighted Jamie's candle and made a wish of her own. Nothing that could have been put into words, yet linked somehow with John and the things that had meant so much to him. John, who would have loved befriending a little boy at Christmas and might even have got through to the girl next door, where she had failed.

It was at that moment that she realized that beyond the partition a telephone was ringing, that it had, in fact, been ringing for some time. She grew tense, listening. It rang insistently, stopped briefly, and started again. And suddenly Lucy Bristow began to tremble, seized by a nameless fear. Then she was on her feet, moving swiftly into the foyer. Someone was tapping on the apartment door.

She threw it open and stared in amazement. Rose Macey stood there, a light robe thrown over her nightdress, her face drained of all color, her beauty dimmed, the light gone out.

"Your telephone—" Lucy got out at last. "It's been ringing for a long time."

"I know." The girl's voice was a mere whisper. She put her hands over her ears. "Let me come in—please. Let me stay."

"Yes," Lucy heard herself saying. "You must stay." And then in a rush of thanksgiving, she added, "I want you to."

She drew the girl inside as she spoke, led her through the foyer, into the living room. There they stood facing each other in silence for a long moment, holding their breath.

Then slowly they relaxed. The telephone had stopped ringing.



BROTHERS OF CHRISTIAN INSTRUCTION

(La Mennais Brothers)
Give their whole attention to the training of American high school boys. The Church thinks our work is a very essential part of her mission. Would you like to come with us?

For information, write to:
BROTHER CYPRIAN, F. I. C.
La Mennais College,
Alfred, Maine

FRANCISCAN FATHERS

THIRD ORDER REGULAR OF ST. FRANCIS

Foreign Missions Teaching Preaching Home Missions

Aspirants to the Priesthood or Brother-hood are welcome to ask for information by writing to:

Father Leo, T.O.R.
Director of Vocations
Mount Assisi Monastery
Loretto Pennsylvania

WHAT ARE YOU WAITING FOR?



BE GOD'S MISSIONER—
LIKE JESUS, OUR LORD!

In Mission Lands, the old and young, the learned and ignorant, the poor, sick and dying need a Missioner—They need you.

To what better cause could you devote your life? (Special arrangements for delayed vocations)
THINK—PRAY—WRITE for information to:

XAVIERIAN MISSIONARY FATHERS
HOLLISTON, MASS.



BROTHERS OF THE SACRED HEART

Dedicate your life to God and youth as a teaching Brother in our high schools, grammar schools, orphanages, summer camps, and foreign missions. Write to:

Vocation Director
71-06 31st Ave.
Jackson Heights 70, N. Y.

Vocation Director
1137 Esplanade Ave.,
New Orleans 16, La.



LEAD YOUTH TO CHRIST

BROTHERS of the POOR of ST. FRANCIS need dedicated men (17-35) for challenging careers for Christ. Be a **TEACHER** or **TRADESMAN** in boarding school work or in rehabilitation of problem boys. **FREE FOLDER**, write: Vocation Director, Dept. B-2, Mt. Alverno, Cincinnati 36, O.

SIGN SUBSCRIBERS IN CANADA

You may send your payments to
THE SIGN—Passionist Fathers
Box 53, Station K Toronto, Ontario

PAULIST FATHERS

Modern American Missionaries

Dedicated to the Conversion of America

Send coupon to:

Director of Vocations

415 West 59th Street, N. Y. 19, N. Y.

DEAR FATHER: Please send me, without obligation, some of your vocational literature.

Name Age S

Address

City Zone State

DON'T BE BACKWARD

write to the

SAVIOR

(We'll Understand)



Young men REALLY INTERESTED in the Religious Life will receive a personal letter and our interesting Brotherhood Booklet in full color.

Please use our NEW vocation address:

SOCIETY OF THE DIVINE SAVIOR, Desk 7

1735 Hi Mount Blvd., Milwaukee 8, Wisconsin

Age 17-35 • for Professional Men • for Service Men • for High School Graduates • Age 17-35

Prayerful Salvatorian Christmas Wishes

CONGREGATION OF THE ALEXIAN BROTHERS



Men in white who dedicate themselves for the Honor and Glory of God caring for the ill in general hospitals as, Registered Nurses, Hospital Administrators, X-Ray and Lab Technicians, Teachers, Food Administrators and Accountants. You can help.

As simple as a band-aid on a skinned knee at Boys Town or the speed and skill needed to care for the mangled body of a New Jersey Turnpike accident. For information and literature write to:

Vocational Director—Congregation of the Alexian Brothers
1240 West Belden, Chicago 14, Illinois

Whatever your interests or talents THE CHRISTIAN BROTHERS have a place for you!



If you take naturally to office work or to using tools and machines . . . if you feel an attraction to teaching, helping Today's Catholic Teens Become Tomorrow's Leaders . . . if this makes you ask:

"IS THIS FOR ME?"

write to the Director of Vocations nearest your home for further information:

De La Salle Normal
Breux Bridge Road
Lafayette (3), La.
St. Joseph Normal Institute
Barrytown (3), N. Y.

Mont La Salle
Napa (1), Cal.
La Salle College
Philadelphia (41c), Pa.

Christian Brothers' Novitiate
P.O. Box 754
Naragansett (1), R. I.
La Salle Institute
Glencoe (2), Mo.

THE CONSOLATA MISSIONS NEED YOU URGENTLY!



AFRICA:

- Kenya
- Tanganyika
- Mozambique

SOUTH AMERICA:

- Colombia
- Brazil
- Argentina

Write to: Consolata Fathers

5406 Colorado Avenue N.W., Washington 11, D.C.

Dear Fathers:

I am interested in becoming:

A Missionary Priest ☐ A Missionary Brother ☐

Please send me literature about the work of your Society:

Name.....

Age.....Grade.....

Street.....

City.....Zone.....State.....

LATE VOCATIONS GIVEN SPECIAL ATTENTION

SEX EDUCATION

(Continued from page 25)

schools have taken over the teaching of "life-adjustment," sex, and other subjects formerly reserved for the home. In the face of all this competition, many parents doubt their own right to teach and have turned the whole job over to the professionals.

It is also a fact that today's young people expect more from marriage than did our grandparents. For example, the young man and woman of a few generations ago expected to perform the marital act by instinct. Now, however, so much is made of sex that young people seek to be fully and completely informed about it.

How can parents improve their teaching performance with their children? First, they should strive to make themselves better-informed about subjects which can be taught only by words—such subjects as Church doctrines, principles of morality, and sex education. They can do this by organizing a good program of parent-education in their parishes, by attending lectures, family life and Cana conferences, and by reading books and other publications which will help them answer their children's questions intelligently.

Of equal importance, they should find the time to communicate with their children—to instruct them in matters of faith and morals and to let them know, above all, that these are matters of great and primary concern. Some families use the Liturgy of the Church as an opportunity to teach.

Our survey turned up one highly encouraging sign for the future. It showed that the majority of the young people who thought that they had received proper training from their parents had also attended Catholic schools. These two factors seem to go together: Parents who are most interested in providing a sound, moral upbringing for their youngsters will choose a school where such training is provided. And they generally can be expected to reinforce that schooling by participating in parish activities, giving good example, and fulfilling their obligation to teach at home.

Since there is an apparent correlation between attendance at Catholic schools and the belief of young people that they have been adequately trained to enter marriage, we might take comfort from the fact that 95 per cent of the young men and women we interviewed stated that they wanted a Catholic education for their children. Probably people at their age have always held that they could do a better job than their parents. If our figure is a valid indication, however, tomorrow's parents will do what is necessary to achieve that objective.

WHY THE CHURCH LOVES JOAN OF ARC

(Continued from page 28)

practicality of her piety are all profitable for the spiritual instruction of our generation. She lived obedient to that Kingship of Christ which Pope Pius XI was to define so cogently and preach so opportunely in our day, but which she clearly understood and boldly proclaimed five hundred years ago. The repeated theme of her prayers and of her appeals was the sovereignty of the Lord of all.

She died a martyr to her belief in the sovereignty of the "King of Heaven" as the source of all authority, sacred and secular. A prime need of our generation is such recognition of the relevance of the sovereignty of God to our individual and community problems. This devout heroine, who eagerly desired to be considered "a good Catholic" and to die "a loyal daughter of the Church," died also in dramatic witness to the Catholic concept of the ultimate primacy of personal conscience in individual moral judgments.

Modern times find Joan fascinating because she illumines so many of the conflicts and questions which worry us. She exemplifies the compulsion yet freedom of the vocations God gives us; what Christ the King requested of Joan placed on her a great moral charge, but it did no violence to her power of personal decision. When Joan of Arc accepted her vocation, she submitted herself by free choice to the obligations of fidelity to her Lord, to Him whose service is perfect freedom.

Joan was loyal to two Kings, the King of Heaven and the King of France, and in serving each conscientiously she considered that she was serving both. Only one fear chilled her heart, the fear of treachery to either, since in betraying either she would fail both. Time and again she voiced this dread; with her, loyalty came to be the supreme virtue. Joan's concept of loyalty is a corrective to false ideas so widespread among us, ideas which either distort loyalty by undue demands or despise it by cynical downgrading of its worth.

Every nation needs a fresh discovery of the meaning of loyalty, the loyalty that Joan of Arc exemplified: loyalty to ideas, not ideologies; to ultimate ideals rather than factitious "causes." The free world sees in Joan its exemplary champion and prays that it may always be blessed with citizens of her moral tenacity and unclouded vision.

The world of faith, especially its organized society, the Church, understandably cherishes Joan with tender affection. This, too, is as it should be. If it is true that the Church vindicated Joan, it is also true that Joan somehow vindicates the Church, the Church Catholic and Roman that she dearly loved.

HOW BIG IS YOUR HEART?

HOW GOOD ARE YOUR EYES?

We need big hearts & good eyes. Young men—Write: Vocation Director, Trinity Missions—Box 30A, Silver Spring, Maryland.

Missionary Servants of The Most Holy Trinity—Missionaries to America

Be A BROTHER

IN AMERICA'S NEWEST COMMUNITY

Whatever your abilities, whether clerical or manual, you are needed in our pioneering Community of lay Brothers only. For information: Brothers of St. Joseph, Box 179, Bethany, Oklahoma.

THE FATHERS OF OUR LADY OF MERCY

invite young men to join their Order to prepare for the Priesthood or Brotherhood.

Write: Rev. Director of Vocations
Saint Raymond Seminary
Le Roy, New York

DIVINE WORD MISSIONARIES

Home and Foreign Missions

PRIESTS

Parishes
Seminaries
Colleges
Universities

BROTHERS

Trades
Office Work
Youth Work
Farming



For information write to:

Father Sylvester, S.V.D.
Divine Word Seminary
Bordentown, New Jersey

Father Reed, S.V.D.
Divine Word Seminary
Techny, Illinois

Name _____
Address _____
City _____ Zone _____ State _____
School _____ Grade _____
Priesthood _____ Brotherhood _____

PIARIST FATHERS

(Order of the Pious Schools)

Become a Priest and Teacher! Join the Piarist Fathers! The Order, founded by St. Joseph Calasancius in 1597, is the first Teaching Order in the Church. They started the first free schools for everybody. The members of the Order make a special fourth vow to educate youth.

Write for further information to the

PIARIST FATHERS

1212 Monroe St., N.E., Washington 17, D. C.

THE ORATORIAN FATHERS



Work for conversions in South Carolina with the priests and brothers of the Congregation of the Oratory of St. Philip Neri! The Oratorians live a community life; do not take vows; preach, teach, conduct parishes and do pioneer mission work at home. Lack of funds is no obstacle. High School Graduates accepted as candidates for Priesthood. Brotherhood candidates accepted after their 16th birthday. FOR COMPLETE INFORMATION WRITE—Rev. Director of Vocations, The Oratory of St. Philip Neri, P.O. Box 895, Dept. 8, Rock Hill, S. C.

Xaverian Brothers



TEACHERS OF YOUTH
Xaverian Brothers want generous young men who can lead a life of complete sacrifice—a life devoted to Catholic Education.
For further information:
Brother Paul, C.F.X.
Xaverian College—Box 5
Silver Spring, Md.



THE FRANCISCAN MISSIONARY BROTHERS OF THE SACRED HEART OF JESUS

Invite young men 17 to 35 to write for the new illustrated booklet, The Joy of Charity. Write to:
Reverend Brother Superior

St. Francis Monastery
Eureka Missouri

HEALING HANDS

of 4000 HOSPITALER BROTHERS circle the globe in over 200 hospitals and mission areas.

Save souls as a noble and heroic HOSPITALER BROTHER of St. John of God. Write:

Director of Vocations St. John of God Hospital, or St. John of God Hospital, Los Angeles 18, California
Director of Vocations Brookline 46, Mass.

FOLLOW THE LEADER, CHRIST

St. Francis did. YOU can. Be a FRANCISCAN BROTHER and dedicate your life to Christ in the service of youth. For information write: Brother Michael, Franciscan Brothers, R.D.#1, Springfield, Illinois

MISSIONARIES OF THE SACRED HEART (M.S.C.)

are interested in YOUR VOCATION. Be an M.S.C. PRIEST or BROTHER. Lack of funds no obstacle. Spread the love of the Sacred Heart here and abroad. Foreign mission work for volunteers only. 8th graders, high school and college men! INTERESTED? WRITE TODAY for information, giving age and school-grade! Men (18-35) interested in the Brotherhood may join as Lay Brothers.

Write to: Director of Vocations
SACRED HEART MISSION SEMINARY,
GENEVA 7, ILLINOIS



We Preach Christ Crucified

Follow the Passionist Way
of Life. As a priest,
you will preach missions
and retreats as a mission-
ary at home and abroad

Write for information

Father Vocational Director, Holy Cross Seminary (S), Dunkirk, N. Y.—OR
Father Vocational Director, Passionist Seminary (S), Warrenton, Mo.



Why not be "The Perfect Soldier for Christ?"

JOIN THE IMMACULATE HEART FATHERS

FOREIGN MISSIONS in all parts of the world, China, Singapore, Hong Kong, Formosa, Japan, the Philippines, the Republic of Congo, Indonesia, Haiti, Guatemala and the Dominican Republic. Also Home Missions in the U.S.A.

IMMACULATE HEART FATHERS Box BB Arlington 7, Va.



THE SOCIETY OF MARY

- Religious priests, Teaching Brothers, and Working Brothers.
- Consecrated to Mary by vow. • All living a common life.
- Engaged primarily in education—a modern social apostolate.

For more information send —P. O. Box 586, Santa Cruz, California.
this ad to the VOCATION DIRECTOR at address —1101 S. Lindbergh Blvd., St. Louis 22, Mo.
nearest you: —Chaminade High School, Mineola, N. Y.
—University of Dayton, Dayton 9, Ohio.

Name..... Age.....
Address.....
City..... Grade..... State..... Tel. No.....



JESUIT BROTHERS FIND PEACE

Serving Christ by prayer and work
Clerical-domestic-technical duties

For particulars send to:

BROTHERS VOCATIONS
WEST BADEN COLLEGE,
WEST BADEN SPRINGS, IND.

Name..... Age.....
Address.....
City..... State.....

Be a CARMELITE PRIEST

Mary's Oldest Order
A Life of Prayer and Activity
For Free booklet write to:
Fr. Raymond Dolan, O. Carm.
329 East 28th Street, N.Y. 16, N.Y.

Name..... Grade.....
Address.....
City..... Zone..... State.....



MODERN APOSTLES

Boys and young men are invited to join the
SOCIETY OF ST. PAUL as Priests or Brothers
to spread the teachings of Jesus Christ through

- the press • television
- radio work • motion pictures

For a free pamphlet and further information
write to: VOCATION DIRECTOR
SOCIETY OF ST. PAUL
278 WARREN STREET
BROOKLINE 46, MASS.

IF & WHEN You Move
Please Remember to Send
Your Old AND New Address
to THE SIGN



BE GENEROUS TO CHRIST!

A volunteer in the Sons of Mary,
Health of the Sick, Priests and
Brothers working together in con-
genial companionship in Mary's
own. Every talent and training
useful. Catechists, Doctors, Den-
tists, Nurses, Administrators, So-
cial Service Workers. Here and in
the missions. Cooks, Technicians,
Mechanics. The only Community
of its kind on earth. Write for in-
formation to: Father John,
F.M.S.I.: The Sons of Mary,
Health of the Sick; Sylvia Maria;
Framingham, Mass.



MARIST BROTHERS OF THE SCHOOLS APOSTLES OF MARY

Teach teen-agers in America
and in foreign missions.
For further information:
Brother Cyril Robert, F.M.S.
156 East 38th Street
New York 16, N. Y.

Christ Needs You . . .



as the builder, educator,
organizer of His mis-
sionary Church in Afri-
ca, Asia, South America,
Australasia. ST.
JOSEPH'S MISSION-
ARIES OF MILL HILL
—an international mis-
sion band of Priests,
Brothers, Sisters with the
whole World as their

Province. Write to: Vocational Director, Mill Hill
Missionaries, Slingerlands, New York, 3628 Lough-
borough, St. Louis 16, Mo., 1841 Camino Palmero
Avenue, Los Angeles 46, California.



The Franciscan Fathers THIRD ORDER REGULAR

Invite young men to study for the
sacred priesthood. Lack of funds
no obstacle.

Write: Director of Vocations
Franciscan Fathers
Box 177
Hollidaysburg 12, Penna.